आ नो भद्राः क्रतवो यन्तु विश्वतः ।

Let noble thoughts come to us from every side

—Rigveda, 1-89-i

BHAVAN'S BOOK UNIVERSITY

General Editors

K. M. MUNSHI

R R. DIWAKAR

80

THE UPANISHADS
AN ANTHOLOGY

By

D. S. SARMA

BHAVAN'S BOOK UNIVERSITY

Organising Committee :

BHAVAN'S BOOK UNIVERSITY

THE UPANISHADS

AN ANTHOLOGY

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D. S. SARMA



1961

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GENERAL EDITOR'S PREFACE

The Bharatiya Vidya Bhavan—that Institute of Indian Culture in Bombay—needed a Book University, a series of books which, if read, would serve the purpose of providing higher education. Particular emphasis, however, was to be put on such literature as revealed the deeper impulsions of India. As a first step, it was decided to bring out in English 100 books, 50 of which were to be taken in hand almost at once. Each book was to contain from 200 to 250 pages and was to be priced at Rs. 2/-.

It is our intention to publish the books we select, not only in English, but also in the following Indian languages : Hindi, Bengali, Gujarati, Marathi, Tamil, Telugu, Kannada and Malayalam.

This scheme, involving the publication of 900 volumes, requires ample funds and an all-India organisation. The Bhavan is exerting its utmost to supply them.

The objectives for which the Bhavan stands are the reintegration of the Indian culture in the light of modern knowledge and to suit our present-day needs and the resuscitation of its fundamental values in their pristine vigour.

Let me make our goal more explicit :

We seek the dignity of man, which necessarily implies the creation of social conditions which would allow him freedom to evolve along the lines of his own temperament and capacities ; we seek the harmony of individual efforts and social relations, not in any makeshift way, but within the frame-work of the Moral

Order ; we seek the creative art of life, by the alchemy of which human limitations are progressively transmuted, so that man may become the instrument of God, and is able to see Him in all and all in Him.

The world, we feel, is too much with us. Nothing would uplift or inspire us so much as the beauty and aspiration which such books can teach.

In this series, therefore, the literature of India, ancient and modern, will be published in a form easily accessible to all. Books in other literatures of the world, if they illustrate the principles we stand for, will also be included.

This common pool of literature, it is hoped, will enable the reader, eastern or western, to understand and appreciate currents of world thought, as also the movements of the mind in India, which, though they flow through different linguistic channels, have a common urge and aspiration.

Fittingly, the Book University's first venture is the *Mahabharata,* summarised by one of the greatest living Indians, C. Rajagopalachari, the second work is on a section of it, the *Gita* by H. V. Divatia, an eminent jurist and student of philosophy. Centuries ago, it was proclaimed of the *Mahabharata:* "What is not in it, is nowhere". After twenty-five centuries, we can use the same words about it. He who knows it not, knows not the heights and depths of the soul ; he misses the trials and tragedy and the beauty and grandeur of life.

The *Mahabharata* is not a mere epic ; it is a romance, telling the tale of heroic men and women, and of some who were divine ; it is a whole literature in itself, containing a code of life, a philosophy of social and ethical relations, and speculative thought on

human problems that is hard to rival; but, above all, it has for its core the *Gita,* which is, as the world is beginning to find out, the noblest of scriptures and the grandest of sagas in which the climax is reached in the wondrous Apocalypse in the Eleventh Canto.

Through such books alone the harmonies underlying true culture, I am convinced, will one day reconcile the disorders of modern life.

I thank all those who have helped to make this new branch of Bhavan's activity successful.

K. M. MUNSHI

1, Queen Victoria Road,
New Delhi.

FOREWORD

Professor D. S. Sarma has spent over 50 years reading and writing about Indian thought. He has lived in close companionship with nearly fifty centuries of Indian history. He has discerned what is vital and valid in India's spirit which has helped her to survive many cruel vicissitudes and many diseases and disasters.

While we may quarrel with the outward forms, mechanical rites and social superstitions which have acquired the sanctity of religion and which have hampered the growth of the spirit of religion, the fundamental principles of religion, viz., a deepening awareness of the Divine and compassion for humanity, are never superseded. They may take different forms determined by the pressure of circumstances, the rush of events or the temperaments of the leading personalities, but these forms are susceptible of change. We now have to readjust the social forms so that they may accord with the true spirit of religion.

In his many writings which bear the imprint of his penetration, insight and judgment, Professor Sarma shows us the way to the future development of religion. He suggests a reconciliation between ancient wisdom and the needs of modern society. If mankind is to be redeemed we require to be spiritually armed.

In this, his latest book, Professor Sarma weaves the several ideas of the Upanishads into an intelligible pattern of spiritual power.

S. RADHAKRISHNAN

PREFACE

This book was planned by me about twenty-five years ago as a parallel to my Student's edition of the Gita (1930), with an Introduction, text and translation and notes. I actually wrote down some of the Selections in the year 1936. But various things came in the way of my continuing the work — other duties, bereavements, illness, etc. At one time I even gave up the idea. However, a friend had all along been urging me to take up the work again and finish it before it was too late. So at long last I have carried out my old plan, though not half as satisfactorily as I once wished to do. But this was the best I could do under the circumstances.

While preparing my Ms. for the Press, I came across the following passage in *The Scriptures of Mankind* (New York, 1952) by C. S. Braden :

"One who has heard of the vast importance of the Upanishads and had read scattered excerpts of rare beauty and insight is likely to feel a sense of shock as he sits down to read through the whole collection of the twelve or thirteen Principal Upanishads. Some of it is crude, childish .... But if the reader persists he will come upon passages of deep insight, beauty of expression and profound understanding of the great problems of religion and human thought. One's first excursion into these basic philosophic texts would best be through some modern expurgated edition or anthology which has carefully weeded out the crudities, the repetitiousness and the contradictions that so much abound in the original."

To produce such an anthology was exactly my aim in these Selections. I have tried to preserve here most, if not all, of "the passages of deep insight, beauty of expression and profound understanding" to which Mr. Braden refers and to omit all that is likely to puzzle and vex the modern reader. At the same time I have also tried, as far as possible, to make my collection fairly representative of all aspects of the Upanishadic thought. I have followed the traditional order of the Upanishads, and in my notes I have relied mostly on Sankara's commentaries.

This book is intended only for the general reader and not for the professed student of our religion and philosophy. That is indeed my excuse not only for making a selection of the sacred passages but also for abridging them, wherever necessary, to avoid needless repetitions of uninteresting details. However, I shall feel very happy if this anthology provides an incentive to a detailed study of the Upanishadic philosophy under the guidance of a qualified Pandit and with the help of the commentaries, both ancient and modern.

I am deeply grateful to the Vice-President of India for writing the Foreword and to the Bharatiya Vidya Bhavan for their readily consenting to publish the book in their well-known series.

New Delhi,
15-12-1960

D. S. SARMA

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TO

MAITREYI, SAṆDILYA AND GARGI



INTRODUCTION

I

The Upanishads have been rightly termed the Himalayas of the soul. They represent the heights to which the spirit of man soared in this country in its contemplation of the Divine Spirit. They contain the experience of the seers and saints of India who lived about three thousand years ago. It cannot be stressed too often that the Upanishads are the revelations vouchsafed not to a single prophet but to the seers of a whole age, which is one of the most brilliant in the annals of mankind. They are inspired utterances, the results not of a logical but of a poetic approach to Reality. Accordingly we do not have a single uniform system of thought emerging out of their teachings. On the contrary, as the history of Hinduism shows, we have here several levels of thought and experience which gave rise in course of time to several schools of philosophy and several streams of religious tradition. At the same time it is obvious that not all the truths taught here are equally prominent. Some are only half-way houses on the path leading to the Absolute.

It is well known that the Upanishads constitute the last phase of the Vedic revelation. The Mantras constitute the first phase, the Brahmaṇas the second, the Aranyakas the third, and the Upanishads the fourth and the last. Thus the Upanishads come at the end of the Veda and hence the teachings they embody are known as the Vedanta. But there is no hard and fast line between one phase and another. Nor is there any inner contradiction

between them. There is only change of emphasis. If the Brahmanas develop the ritualistic elements in the Mantras, the Aranyakas and the Upanishads develop the mystical elements in them. It is a mistake to suppose that the Upanishads in any manner intend to break away from the earlier phases of the Veda. Such a thing is unknown to the Hindu religious tradition. Therein lies perhaps the secret of its strength. The very fact that the Upanishadic teachers often quote verses from the Vedic hymns in support of their teachings shows that no new departure was contemplated by them. Also, occasionally we have in the longer Upanishads, as in the Brahmanas, discussions on such details of the sacrifices as the number of offerings to be made, the duties to be discharged by the various officiating priests, the hymns to be sung and the gods to be invoked. At this distance of time we may not be interested in these discussions and may even regard them as a hindrance to our appreciation of the poetry and the philosophy of the Upanishads, but they were of tremendous importance to the men of that age. For it was believed at the time that any error in the performance of a sacrifice or any misunderstanding of the import of a mantra might result in the falling off of the priest's head. In fact it is only when we are able to make due allowance for the mass of local and temporary beliefs of the age and look through them at the universal and eternal truths taught by the Upanishadic seers that we are in a position to appreciate the originality and the courage of those teachers. They were apparently engaged in the mighty task of transforming a rather low type of sacrificial religion prevalent at the time into a great mystical religion true for all time, without in any explicit manner break-

ing away from the traditions of the past. And they succeeded in this to such an extent that their teaching, with its later developments and off-shoots, spread not only over the whole sub-continent of India but also over many of the islands and countries of the Far East. Indeed it became the basis of one of the greatest religious traditions that the world has ever known.

II

The worth of any religious tradition depends upon the quality of its teaching about God and His creation, and man and his salvation. On all these four fundamental topics the Upanishads in their best moments show a great advance from the earlier Vedic thought and also contain hints of far-reaching developments.

But far more important than the advance in thought or even the future developments is the direct vision of the seers and also the strength of conviction with which they speak about it. To use the figure employed by Sri Ramakrishna, the Upanishadic seers are like those who speak about the holy city of Benares after seeing it and living in it and not like the people who eloquently discourse on it after seeing only a map of it. To them God was not a mere traditional symbol or a vague hypothesis, but a living and burning experience. They see Him everywhere — in the wide expanse of the universe, in the phenomena of Nature around them and in the secret chambers of men's hearts. They exclaim :—

"The Infinite is below ; He is above ; He is behind ; He is in front ; He is to the south ; He is to the north ; He is indeed all this."

"Through fear of Him fire burns ; through fear of Him the sun blazes ; through fear of Him Indra, Vayu, and also Yama, as the fifth, speed on their way."

"From Him come all the seas and the mountains ; from Him flow the rivers of every kind ; from Him come all the herbs and their juices ——."

"Verily, it is by the command of that Imperishable, O Gargi, that the sun and the moon stand apart. It is by the command of that Imperishable, O Gargi, that heaven and earth stand apart. It is by the command of that Imperishable that what are called moments, hours, days and nights, half-months, months, seasons, years — all stand apart."

"Radiant and near, indeed stirring in the heart itself, is that great Being. In it is centred everything —everything that moves and breathes and winks."

III

Already in the hymns of the Rig Veda we notice here and there a shift of emphasis from the multitudinous gods to the one Infinite, as in the famous oft-quoted passage—*Ekam Sat, vipra bahudha vadanti.* ("Reality is one, the wise speak of it in different ways.") This becomes more pronounced in the Upanishads and is very well illustrated by the story of the discomfiture of the gods in the Kenopanishad. We are told that Brahman won a victory for the gods, but the gods thought that it was due to their own strength, and when He appeared before them they did not know Him. They sent up the god of fire and the god of wind to find out who He was. When these approached and announced themselves He set a straw

before them and asked them to show their strength against it. The god of fire went against it with all his strength, but could not burn it. The god of wind went against it with all his strength, but could not move it from its place. Then Indra, the king of the gods, came up to enquire who the unknown Spirit was. But the spirit now disappeared and in His place Uma, the beautiful daughter of Himavat, representing heavenly wisdom, appeared on the scene and told him that the Spirit was indeed Brahman in whose victory the gods had been exulting. Indra, the king of the gods, is again significantly represented in the Chandogya Upanishad as going to Prajapati as a humble pupil for acquiring knowledge of Brahman. And the Brihadaranyaka Upanishad says, "When they say 'sacrifice to this god or sacrifice to that god' — each god is His manifestation, for He is all the gods." Thus in the Upanishads the gods fade away and their place is taken by the one infinite Brahman or Atman.

This infinite Brahman is regarded as both transcendent and immanent. He has not only created the world but also entered into it and lives in the hearts of all creatures as their *antaryamin*. In an eloquent passage in the Brihadaranyaka Upanishad, Yajnavalkya says:

"He who dwells in the earth and is within the earth, whom the earth does not know, whose body the earth is, who controls the earth from within—he is your Self, the inner controller, the immortal.

"He who dwells in all beings, and is within all beings, whom the beings do not know, whose body all beings are, who controls all beings from within — he is your Self, the inner controller, the immortal."

God is significantly compared in the Upanishads

to a spider which weaves its web out of its own body and lies at the centre of it. There are, however, many fanciful accounts given here of the origin of creation, and some forced analogies and even false etymologies are pressed into service. Some of these are no doubt intentionally allegorical or figurative. But the rest are obviously the results of the primitive scientific thought of the time. We may ask ourselves whether after three thousand years of scientific knowledge we are now in any better position to describe the origin of the universe. Man can only theorise about it. And he has done so in all ages. But the truth is still far away. Probably it will ever remain so.

IV

Though the theories of creation found in the Upanishads are only fanciful or at best only figurative, the well-known story of the enlightenment of Bhrigu, son of Varuna, given in the Taittiriya Upanishad shows a profound insight into the process of spiritual evolution on earth. This story bears any amount of repetition.

Bhrigu approached his father Varuna and requested him to teach him Brahman — the ultimate Reality. The father gave him a general formula "that Brahman is that from which these beings are born, that by which when born they live, and that into which they enter on passing away" and asked him to go and discover Brahman for himself. Bhrigu went and meditated and came to the conclusion that *annam* or matter was Brahman, for it is from matter that all beings are born, it is by food, which is matter, that they live and it is into matter that they pass when they

die. So he came back to his father and told him his conclusion. But the father asked him to go and meditate again. The son went again and meditated and found that *prana* or life, which was a higher reality than matter, was Brahman. The father asked him to go and meditate again. The son obeyed, went again and meditated. This time he discovered that *manas* or consciousness was a higher reality than life. In this way Bhrigu was led on step by step from matter (annam) to life (prana), from life to consciousness (manas), from consciousness to intellect (vijnana), and from intellect to bliss (ananda). He thus discovered at last that Brahman was perfect bliss. And that was the end of his enquiry.

Now, to put Bhrigu's discoveries in concrete terms, he saw five orders of beings in an ascending scale in this world, viz., (1) material objects, (2) living plants, (3) conscious animals, (4) intelligent men and (5) God in bliss. At one end of the scale there are lifeless objects which consist entirely of matter and in which the spirit is entirely dormant. At the other end of the scale there is God who is a perfect spirit and in whom matter is entirely dormant. Between these two extremes lie plants, animals and men in an ascending scale of spirit and a descending scale of matter. In stones and other lifeless objects the spirit goes to sleep, as it were, in plants and trees it wakes and manifests itself as life, in beasts and birds it goes a step further and manifests itself as mind or consciousness, in men it goes up still further and manifests itself as intellect or reason, and in God it is back again in perfection or bliss. As the spirit progresses in this manner step by step, matter shrinks away in a corresponding manner and consequently there is at every

step an increase in the power of spirit over matter. Man is thus a dual being with a body and a soul. He is partly matter, partly spirit. He is half animal, half god. The more he has of spiritual qualities like goodness, mercy and love the nearer he is to the kingdom of God. And the more he has of the brutal qualities of lust, cruelty and greed the nearer he is to the animal kingdom. A saint is therefore nearer God than a sinner. The former is nearer to the goal of life than the latter.

Thus the world is a vast amphitheatre in which there is a colossal struggle going on between spirit and matter giving rise to various orders of beings ranging from the lifeless stone to the supreme spirit. The struggle is unconscious and involuntary up to the level of man. But after that it is conscious and voluntary. For man is a free agent. He has the freedom to make himself or mar himself. He can think good thoughts and do good deeds and thus rise in the scale and become a god, or think bad thoughts and do bad deeds and sink in the scale and become a brute. This is what may be called the law of spiritual progression underlying the history of the world. Dr. Radhakrishnan, from whom this exposition is adopted, says :—

"The history of the world has been a process of the return of the Absolute into itself in the fulness of its self-consciousness. The evolutionary process of the world would be unintelligible without the immanent spiritual teleology, involving a continual ascent from God's minute beginnings to ever higher forms of existence and at last to man and superman. There is an underlying spiritual reality which is the source of evolution and our consciousness is one ex-

pression thereof. The dissociation of the Absolute into two—the Self and the other—constitutes the beginning of creation, and the work of the world is only an attempt to get back to the original wholeness through growth. The universe is just that way through which the abstract unity becomes a concrete totality. The world process is the becoming of the whole."

It may also be pointed out that the law of spiritual progression indicated in the Taittiriya Upanishad is further illustrated in the Hindu theories of four castes (varnas), four stages of life (asramas), four ends of life (purusharthas) and the Hindu conceptions of the four phases of individual soul (Jivatman) viz., Vaisvanara, Taijasa, Prajna and Atman and the four phases of the Supreme Spirit, viz., Virat, Hiranyagarbha, Isvara and Brahman. In fact, this law may be said to be the master-key* to all Hindu thought and civilisation.

V

More important, however, than the law of spiritual progression, which runs like a golden thread through the entire web of God's creation, is the Upanishadic conception of God himself. Commenting on a verse in the Mandukya Upanishad, Dr. Radhakrishnan remarks that it is the first time in the history of thought that the distinction between the Absolute and God—between Brahman and Isvara—is elaborated. Isvara is God in relation to the universe and viewed through human spectacles, whereas Brahman

* See the first essay in *The Hindu Standpoint* by the present writer.

is God as He is in Himself viewed independently. In later Vedantic literature the two are often spoken of as Saguna Brahman and Nirguna Brahman. That is, the same Brahman is viewed from two different standpoints—the relative standpoint and the independent standpoint. The more daring among the Upanishadic seers were not satisfied with merely heaping all the highest qualities known to human imagination and clothing God with them and thinking that they had given an adequate description of God. For, after all, these qualities even at their highest are pitifully human conceptions. They may be good so far as they go. But they do not go far enough to bring out the immensity and the ineffability of the ultimate Reality. We should therefore give up our human standpoint altogether in the last resort and say 'Not this, not this' in trying to reach the Absolute. Otherwise, we cannot remove from the latter the last taint of anthropomorphism. The best way of indicating Brahman, as some sages say, is by silence. But this does not mean that the Absolute is a mere blank any more than the apparent "sleep" of a spinning-top going round at full speed means absence of motion. Human understanding like the human eye can operate only within certain limits and under certain conditions. When the speed of a spinning-top goes beyond a certain limit the eye cannot see the revolutions that are being made. But that does not mean that the top has come to a standstill. Similarly, when the very excess of content in the Absolute makes us unable to understand it we cannot say that it is a mere negation. If the Absolute were a mere blank how could the universe arise out of it as the Upanishads say it does? Mundakopanishad, for instance, says :—"That which

cannot be seen or grasped, which has neither origin nor properties, which has neither eyes nor ears, neither hands nor feet, which is eternal, all-pervading, omnipresent and extremely subtle—that is the Imperishable which the sages regard as the origin of all beings." Also if the Absolute were a mere blank, how could we ever account for the ecstasies of the great mystics of all ages and countries who have passed beyond the idiom of their own native religions? Accordingly Sankara says in his commentary on the Chandogya Upanishad that it is only to dull intellects that Brahman, the pure Being, the one without a second, which is free from all limitations and qualities appears to be a blank (Sunya). Our concept of God even at its best is only a feeble representation of a Reality which overflows it on every side. Therefore all that the expression Nirguna Brahman used in Vedanta means is that there are no mere analogues of human qualities in Brahman. In fact, whenever we think of the Absolute as having a quality of our conception we really impose a limitation on it and conceive it in human terms and do not know it as it really is. The Kenopanishad puts the pith of the matter in terse paradoxical language. It says :—"He who does not conceive it—to him it is known. He who conceives it —he does not really know. It is not really understood by those who understand it. It is really understood by those who do not understand it."

Even personality, as the term is generally understood, is a limitation when applied to Godhead. That is why the Upanishads often refer to Brahman by the neuter pronoun 'Tat'. By personality we generally mean a person standing over against other persons. The word presupposes the existence of some other beings differentiated from the person referred to.

Therefore it can be applied only to one who stands in some relation to others outside himself, but not to one who contains all within himself. Such a term may be applied to our conception of Isvara who stands to us in the relation of creator, preserver and destroyer of the world. But it cannot be applied to Brahman the Absolute, who is the All, the One without a second. It cannot be applied to That in which there is neither time nor space, neither cause nor effect, neither life nor death. It is in Yajnavalkya's discourses in the Brihadaranyaka Upanishad that we have the most eloquent passages on the Absolute. He says :—

"For when there is duality, as it were, then one smells another, one sees another, one hears another, one speaks to another, one thinks of another, one understands another. But when everything has become the Self then by what and whom should one smell, by what and whom should one see, by what and whom should one hear, by what and to whom should one speak, by what and of whom should one think, and by what and whom should one understand? By what should one know that by which all this is known? By what, my dear, should one know the knower?"

"He is the unseen seer, the unheard hearer, the unthought thinker, the unknown knower. There is no other seer but he, there is no other hearer but he, there is no other thinker but he, there is no other knower but he. He is your Self, the inner controller, the immortal. Everything else is of evil."

"The knowers of Brahman, O Gargi, call That the Imperishable. It is neither gross nor fine, neither short nor long, neither glowing red nor adhesive;

it is without a shadow and without darkness, without air and without space, without attachment, taste or smell, without eyes, without ears, without voice, without mind, without vigour, without breath, without a mouth, without a measure and without an inside or an outside. It consumes nothing and no one consumes it."

"'Not this, not this'—there is nothing higher than this teaching that He is not this."

Taking its stand on such passages as these, the school of Advaita Vedanta draws a distinction between the impersonal Brahman and the personal Isvara, between Nirguna Brahman and Saguna Brahman. The former is a philosophical truth, the latter is a religious conception. The former is for contemplation, the latter is for worship. But it cannot be repeated too often that the one is not essentially different from the other any more than the sun seen by the naked eye is different from the sun seen through a smoked glass. The negative conception of God as Brahman is indeed the consummation and fulfilment of the positive conception of God as Isvara. It is not the result of ignorance, but of profound insight and utter humility.

VI

We have so far considered the Upanishadic teaching on God and His creation. But the most profound, and one may even say, the most startling part of the teaching of the Upanishads is that which concerns man and his destiny. We have already seen that in the scale of spiritual progression man is a dual being, partly animal and partly god, moving in

VII

Again, it is remarkable that the Upanishads take into account not only the waking consciousness of man but also his dream consciousness and his sleep consciousness and what they call *turiya* or the fourth state of consciousness. We have first the waking consciousness which is filled with impressions derived directly from the objects presented to the senses. Here the subject is entirely dependent on the object. Then there is the dream consciousness in which the senses are quiescent and so the impressions are derived not directly from the objects but from the images of objects stored in the memory. Here the subject is only indirectly dependent on the object. Then there is the state of dreamless sleep in which not only the senses but also the mind is quiescent. Here there are no impressions either from objects or images of objects, and there is a temporary cessation of normal consciousness. And yet on waking one has the experience of having slept soundly. We have here therefore the pure subject, but, as the state of dreamless sleep is for all practical purposes a state of unconsciousness, we have here only the negative aspect of the pure subject. Also the subject is not entirely free from the object. The principle of objectivity is still there in a dormant condition, for at any moment the sleeper may have a dream or come back to waking consciousness. And, finally, there is what is called the *turiya* or the fourth state of consciousness in which the subject is permanently free from the principle of objectivity and in which one has the positive experience of the liberated spirit. It is a state which is not within the experience of ordinary men but which is

to by all the great mystics of the world The andukya Upanishad describes it thus in a famous ıssage :—

"That which does not cognise either internal bjects or external objects — that which is not a mass cognition, which is neither cognitive nor non-ognitive — that which cannot be seen, which cannot described, which cannot be grasped, which has no distinctive marks, which cannot be thought of, which cannot be designated — that of which the essence is the knowledge of the oneness of the Self — that in which the world ceases to exist — the peaceful, the benign, the non-dual — such, they think, is the fourth state. That is the Atman That is to be realised."

VIII

But what is the way to this transcendental consciousness, this Atman which, the Upanishads are never tired of saying, brings us eternal happiness? All creatures seek happiness But the happiness which most of them seek and find is of the lowest quality and of the shortest duration, it is of the kind that soon brings its own reaction When Nachiketas is tempted by Yama in the Kathopanishad with the gift of the pleasures of the world he rightly exclaims: "Transient are these, O Yama, they wear out the vigour of the senses of man. Even the whole of life is short. So keep thou thy horses, keep thou thy dance and song."

Of little more worth, according to the Upanishads, are the pleasures of Paradise which are said to be the rewards of rituals and sacrifices They have a strict time limit imposed on them. And when the

allotted period of enjoyment is over the soul has to return to the world of mortals. The Mundaka Upanishad says:

"These ritualists never know the truth on account of their attachments, and therefore when the fruit of their works is exhausted they sink down and are miserable. Considering sacrifices and good works as most important these deluded men know no higher good and having enjoyed on the heights of heaven the reward of their good works they enter again this world or even a lower one."

Accordingly Nachiketas in the story referred to above was not satisfied, though he was taught a sacrifice which would secure for him a superior kind of heaven. He is represented in the Upanishad as a ripe soul full of faith, discrimination and zeal and fit to receive the highest kind of teaching — namely that the happiness which so many blindly seek on earth or in a fabled heaven is in the soul itself. Even on earth we have gleams of a true heaven in the acquisition of knowledge, in the contemplation of beauty, in the throbbing experience of love, in self-sacrifice, in adventure and heroism and even in the faithful discharge of the duties of everyday life. In all these experiences we have precious possessions of the soul, which suffer no diminution when we share them with others but actually increase in value. Thus our true happiness consists in expanding our souls in every direction and reaching out, in brotherly union with other souls, to that universal spirit who is the perfection of knowledge, beauty and love and in whom we live and move and have our being, though, being congenitally blind, we do not know it. This is the way of expansion which is called *Pravritti-marga* in our religious litera-

ture. But there is another way or rather the later stage of the same way and that is called *Nivritti marga.* For, after years of experience we find that after all in the acquisition of knowledge, in the worship of beauty and in the thrilling experience of love we are only knowing the different phases of our own self. Yajnavalkya in his conversation with his wife Maitreyi in the Brihadaranyaka Upanishad says :—

"It is not for the love of wife that the wife is dear, but for the love of the Self is the wife dear. It is not for the love of husband that the husband is dear, but for the love of the Self is the husband dear."

Thus the external objects seem to serve only as the means and the occasions for drawing out the inner powers of the soul. Law and order, love and beauty are inherent in our own souls and we impose them on the world and not the world on us. We are therefore justified in saying that all knowledge is only reminiscence, all love is only convalescence and all salvation is only realisation. We may even go a step further and say that love is more real than the beloved, friendship more real than the friend and law more real than the phenomena. Such a perception should induce us to withdraw from the world and explore our souls more directly. Thus we come to tread the other path, the path of concentration, the so-called *Nivritti marga,* which is a turning of the searchlight inwards. Many ignorant critics call this quietism and condemn it. But it is the very corner-stone of the Upanishadic teaching. We have as often to retreat into ourselves as to go out of ourselves. Our souls need concentration as well as expansion. To control our bodies, to regulate our desires and above all to acquire a mental poise and be masters of ourselves is as important as

to love Nature or admire beauty or do social service. If life is to be "a vale of soul-making" we must pay as much attention to the internal world as to the external world. Indeed it is found by all spiritual adepts that it is only in the speechless prayer of internal recollection, in the blessedness of internal solitude, that the barriers of individual consciousness are removed and the transcendental consciousness fills and overflows the soul making it feel in its supreme bliss that it is one with the universal and eternal Spirit. It is this goal that the Upanishads have in view. Being meant for the spiritual adept living in the solitude of the forest these scriptures emphasize the internal way, the later stage of concentration and not the earlier stage of expansion. Our Dharma Sastras, in their chapters on the duties of the householder and citizen, emphasize the external way. So do our epics and Puranas mostly in their stories and legends. And to the Bhagavad Gita belongs the unique honour of reconciling the two paths and giving us a complete chart of spiritual life saying, "He who sees that the way of renunciation and the way of works are one—he sees indeed."

IX

Some theologies regard individuality as an inalienable possession of the soul and assume that it persists even after salvation, as though salvation were worth the name if it meant the continuance of individual limitations. Even in the experience of ordinary human love at its best the soul feels that its individuality is lost and that it is one with the beloved whom it loves and adores. What applies to human love

applies a hundredfold to what is known as the mystic experience or samadhi In all genuine mystic experience, of which the Upanishads at their best are the most adequate expression, the limitations of mind, understanding and self-consciousness that constitute individuality fade away and disappear, the veil of separateness is rent asunder and the mystic has a vision of the unity of all things in God The Mundaka Upanishad puts it thus :—

"As the flowing rivers disappear in the sea, losing their name and form, so does a wise man freed from name and form go into the Divine Spirit greater than the great".

Fragments of such an experience we come across in the lives of all founders of religions, mystic poets and great artists and devotees of God Dr Radhakrishnan says —

"The consubstantiality of the spirit in man and God is the conviction fundamental to all spiritual wisdom It is not merely a matter of inference In the spiritual experience itself the barriers between the self and the universal spirit drop away We belong to the real and the real is reflected in us The great text, Tat tvam asi (That art thou) is a simple statement of an experienced fact 'I and my Father are one' is Jesus' way of expressing the same profound truth "

No wonder, therefore, that the teaching of the Upanishads on the nature of man and his destiny culminates in such startling sentences as, "This self is Brahman", "I am Brahman", "Thou art That"—which appear to some people, especially non-Hindus, as extravagant and incredible, if not blasphemous But the Upanishadic seers do not mean by these utterances any such absurd statement as that man, as he is,

even if he happens to be a great saint, is equivalent to God. All that they mean is that the inmost self of man, when all the limitations of body, mind and intellect are removed, is the same as the self of the universe. They mean that there is only one ultimate Reality which, when objectively considered, is called Brahman and, when subjectively considered, is called Atman. Obviously it is not by observing what man is in everyday life that the great seers came to this conclusion. Nor is it by any chain of reasoning. Nor were they obeying here any blind authority. It is through their own mystic experience in which, shedding their own individuality, they saw the unity of all beings in one vast ocean of changeless, eternal, universal, absolute, homogeneous, perfect spirit that they arrived at this burning truth. Is it not obvious that some such experience has been at the back of utterances like the following?

"I am indeed below; I am above; I am behind; I am before. I am to the south; I am to the north; I am indeed all this."

"He is my Self within the heart, smaller than a grain of millet or even the kernel of a grain of millet —He is my Self within the heart, greater than the earth, greater than the sky, greater than heaven, greater than all these worlds. He contains all works, all desires, all odours and all tastes. He pervades the whole world, silent and unmoved. He is my Self within my heart. And this is Brahman."

It is thus through their own personal testimony that the Upanishadic seers assure us that man is potentially divine, that he can overcome the world and break his bonds, and that his salvation consists in his knowing himself. They are indeed so filled with the

vision that they contemptuously brush aside all the joys of the earth and heaven and exclaim in a hundred different tones that this ineffable experience to which they give different names at different times—as Prana, Jyotis, Akasa, Brahman, Atman, Ananda—or simply Sah, Tat, Sat or Aum—is the end and aim of human existence. They are convinced that without this experience, in which the multiplicity of the world vanishes from sight and the unity of all things in the supreme spirit comes into view, man must remain man and be subject to frustration, pain and sorrow and "go from death to death". In other words, they urge that man should take the next step in his spiritual evolution and develop a new consciousness which will be as high above his present consciousness as the latter is itself above the consciousness of the lower animals. That is surely the meaning of their frequent references to immortality (amritatvam) which man will attain by knowing God. In all such passages immortality does not mean dwelling in a heaven for ever and ever, but gaining divine consciousness even here on earth, and knowing God does not mean mere intellectual knowledge, but spiritual realisation in which knowing and being are one.

X

It is probably this high ideal which the Upanishadic seers conceived as the ultimate destiny of man that made them work out and formulate for the first time the Law of Karma and Samsara which now forms such a unique feature not only of Hinduism but also of Buddhism and Jainism. For obviously the transformation of average human consciousness

into divine consciousness is a long and laborious process which cannot ordinarily be completed within the span of a single lifetime. The Kathopanishad admits that he who can find Brahman even when he is taught by an expert is a rare wonder. Hence the necessity for postulating a series of lives for the individual so that the experience of one life may be carried over and continued through the succeeding lives till the goal is reached. Accordingly the Upanishad says that a mortal ripens like corn and like corn he is born again. And Yajnavalkya says in the Brihadaranyaka Upanishad :—

"As a caterpillar, having come to the end of a blade of grass and having made an approach to another, draws itself together towards it, even so does this self, having thrown off this body and dispelled all ignorance and having made an approach towards another, draw itself together towards it. And as a goldsmith, taking a piece of gold, turns it into another shape, a newer and more beautiful one, even so does this self, having thrown off this body and dispelled all ignorance, make for itself another shape, a newer and more beautiful one, whether it be like that of the Pitris, or of the Gandharvas or of the gods or of Prajapati or Brahma, or of other beings."

We have only the rudiments of this famous doctrine in the pre-Upanishadic literature. In the Vedic hymns, along with the indications of a belief in the immortality of the soul, we have the significant conception of Rita, which originally meant cosmic order but which later came to mean also moral order. And the gods were extolled as the guardians of both kinds of order. Varuna especially was praised as the god of righteousness who punished men for their evil

deeds and rewarded them for their good ones. In the Brahmanas we have the next step in the belief that all men are born after death in another world where they are recompensed according to their deeds in this world. And one of the punishments meted out to the sinful is repeated deaths, which implies also repeated births. Then we come to the Upanishads where for the first time the doctrine appears in its fully developed form, though the later ages added some details to it. In the Upanishads it is no longer a question of rewards and punishments meted out by an external judge, nor is the venue of the operation of the law confined to the other world. In the new teaching man becomes the architect of his own spiritual fortunes, no longer subject to chance or the will of a capricious God. His character becomes his destiny, the moral law being wrought into his own nature and operating in this world as in the other world, making him go up and down in the scale of creation, from the lowest forms of life to the highest, according to his own thoughts and deeds through a series of lives. And freedom from this cycle of births and deaths comes to him only when his individual consciousness gives place to divine conciousness. The Brihadaranyaka Upanishad says :—

"According as a man acts, according as a man conducts himself, so does he become. The doer of good becomes good, the doer of evil becomes evil. One becomes virtuous by virtuous action and sinful by sinful action. Some say that a man is made of desires only (and not of acts). But as is his desire so is his will, as his will so is the deed he does, and whatever deed he does, that he will reap—so much for the man who desires. But as to the man

who does not desire, who is without desire, whose desire is satisfied, whose desire is the Self only—his vital spirits do not depart elsewhere Being Brahman, he goes to Brahman"

The Chandogya Upanishad describes two paths for the departed soul—the path of the gods for those who in the forest meditate with faith and austerity and the path of the Pitris for those who living in a village offer sacrifices and perform works of public utility and give alms For the former class there is no rebirth They are gradually led to Brahman For the latter class there is rebirth The Upanishad goes on to say —

"Those whose conduct here has been good will quickly attain a good birth—the birth of a Brahmin or a Kshatriya or a Vaisya But those whose conduct has been evil will quickly attain an evil birth—the birth of a dog or a hog or an outcaste But on neither of these two ways are those small creatures which are continuously revolving, those of whom it may be said, 'Be born and die.' This is a third state"

It will be seen that the teaching here is still bound up with the eschatological and sociological ideas of the time—with the so-called path of the gods and the path of Pitris and the system of castes and outcastes But, in spite of these, its universal application is obvious In fact, it may be said that next to the distinction drawn between Brahman the impersonal Absolute and Isvara the personal God, and the ultimate identity discovered between Paramatman the universal Self and Jivatman the individual self, this comprehensive law of Karma embracing all creation is the greatest contribution made by the Upanishads

to the religious thought of mankind.

Further, it may also be pointed out that the Upanishads not only formulate the Law of Karma but also anticipate the doctrine of Karma-yoga, which is elaborated in the Bhagavad Gita and which may be looked upon as the solvent of the Law of Karma. According to this doctrine all works done in a spirit of renunciation and sacrifice with no desire for their fruit lead not to rebirth but to moksha which is freedom from births and deaths. The Avatar of the Gita says :—

"Whatsoever thou doest, whatsoever thou eatest, whatsoever thou offerest, whatsoever thou givest away and whatsoever of austerities thou dost practise—do that, O son of Kunti, as an offering unto Me. Thus shalt thou be free from the bonds of works which bear good or evil fruits. With thy mind firmly set on the way of renunciation thou shalt become free and come to Me."

This teaching is anticipated in the Isa-Upanishad which says :—

"All this, whatsoever moves in this world, is pervaded by God. Through such renunciation you may enjoy. Do not covet; for whose indeed is wealth ? Always performing works here one should wish to live a hundred years. If you live thus as a man, works will not cling to you—there is no other way."

XI

With regard to the practical steps to be taken for reaching the goal of life, we must say that they are not as elaborately dealt with in the Upanishads as the goal itself. This is not surprising. For these

scriptures were originally meant to be the secret teachings imparted to those who had discharged their duties in life and acquired the necessary moral fitness and who, hankering after light, approached the great seers who in those days lived in their forest abodes. Accordingly they are concerned only with the last stages of man's spiritual journey. They naturally presuppose all the early stages of acquisition of knowledge, cultivation of virtues, development of character and the discharging of the duties of the householder and citizen. Nevertheless there are hints and suggestions throughout the Upanishadic literature with regard to the essential pre-requisites of spiritual illumination. For instance, certain moral qualities are recommended for cultivation on the part of those who seek illumination. The Kenopanishad says that penance, self-control and works form the support of the secret teaching relating to Brahman. In the Chandogya Upanishad the teacher Ghora Angirasa, while comparing the various periods of a man's life with the various parts of a sacrifice, lays down that austerities, alms-giving, uprightness, non-violence and truthfulness correspond to the gifts one makes to the priests. In the Brihadaranyaka Upanishad, according to the teaching of Prajapati, one should practise the virtues indicated by the syllables da-da-da, that is, self-control, charity and compassion. But in the final analysis the stress is always upon renunciation and right knowledge (vairagya and jnana).

Further it is pointed out that sacrifices, rites and ceremonies are not enough. The Mundaka Upanishad compares them to leaky boats quite inadequate for the purpose of crossing over. Even good works, necessary as they are for one's moral development, are not

enough for one's liberation. And as for learning, intellectual attainments and the knowledge of scriptures, the Upanishads often give us the stern warning that these might result only in vanity, pride, arrogance and self-satisfaction without bringing any true enlightenment. It is not the knowledge of scriptures but the realisation of the Self that brings liberation to the spirit of man. There is a story in the Chandogya Upanishad in which Narada approaches Sanatkumara and says that he knows all the scriptures and all the sciences and arts of his time, but has no knowledge of the Self. The pointed statement put into his mouth viz *Mantravideva asmi na atmavit* (I know only the mantras but not the Self) should always ring in the ears of all students and scholars of religion so that they may not lose the true perspective in their quest for knowledge.

The Hindu religious tradition, however, does not belittle the place of the intellect in spiritual development. It never encourages blind faith. Taking its clue from the words of Yajnavalkya in his discourse to his wife Maitreyi in the Brihadaranyaka Upanishad, the Vedanta system recognises three stages in the path of self-realisation—Sravana, Manana and Nididhyasana. Sravana stands for the study of the scriptures under a qualified Guru. Manana means constant reflection upon what has been learnt so that intellectual conviction may be produced in the mind. And, lastly, Nididhyasana implies meditation which helps to bring about a direct realisation of the unity of all things in God. Thus intellectual effort is an indispensable element in the process. But it is only a half-way house. If one stops there and is satisfied with mere intellectual knowledge one misses one's aim and is apt to be-

come a prey to pride and arrogance Hence the warning so often repeated in the Upanishads that the Self cannot be gained by mere reading of the scriptures, nor by mere logical acumen Knowledge should lead to experience, intellectual convictions should result in direct perception That is why meditation is insisted on in the last stage of the spiritual journey The Upanishads themselves prescribe certain exercises in meditation as preliminary steps. These are called Upasanas in which some objects or symbols are chosen and meditated on as being identical with the Self To this class belong meditations on the five elements and meditations on Prana and on the mystic syllable Aum These Upasanas are calculated to prepare the aspirant for the final stage of identifying himself with Brahman the Absolute

But more helpful than all these rather technical aids and suggestions is the indirect guidance afforded by the beautiful stories of enlightenment found in some of the Upanishads—those of Nachiketas in Katha, of Bhrigu in Taittiriya and of Satyakama, Upakosala, Svetaketu and several others in Chandogya In all these cases it will be found that enlightenment comes to the seeker either through his own earnest enquiry or his deep meditation under the guidance of a well-known and competent Master who has himself seen the light

The story of Satyakama's illumination is specially interesting Though of obscure and probably of illegitimate parentage, he was accepted as a pupil by the sage Gautama Haridrumata on the ground that he had spoken the truth about it The sage, having initiated him, gave him four hundred lean and weak cows and asked him to take them to the forest and

tend them. Satyakama took them to the forest and lived there for a number of years till they grew to a thousand. Then he started to return home to his master with the herd. On his way home, we are told, the truth about Brahman was revealed to him in four stages, first by the bull of the herd, then by his camp fire, then by a swan and then by a diver-bird. At last he reached the house of the master. Gautama looked at him and said, "My boy, you are shining like one who has known Brahman. Who has taught you?" Satyakama replied, "Others than men," and requested the sage to teach him, as he had heard that the knowledge imparted by one's own teacher was the best. The Upanishad concludes the story by saying that Gautama taught Satyakama the very same thing he had already learnt in the forest. This story is very significant, as it is a very good illlustration of what is now called Nature mysticism in Western mystical literature. If we remove its symbolism, it means that Satyakama, living alone in the forest grazing his master's cows for a number of years, pondered deeply on all that he saw around him and slowly the truth dawned upon him by degrees. At first he felt the presence of God vaguely in the East and the West, in the North and the South. Then he saw Him in the earth and the sea, in the sky and the firmament. Then he saw Him in the sun and the moon, in the fire and the lightning. And finally he saw Him in the sight and the hearing, in the breath and the mind of man. At first he realised Him as the Resplendent, then as the Endless, then as the Luminous and finally as the Abiding. Above all, he saw and felt the mystic unity of the spirit behind Nature and the spirit of

man. That is what those "others than men" had taught him and the same was confirmed by his Guru.

It may be remarked that this aspect of the Upanishadic teaching, bearing on what is now called Nature mysticism, as well as many other aspects, is either lost sight of or is reduced to a cold hardened doctrine in most of our later scriptures, without the warm enthusiasm and the profound mystic insight of the original seers. No wonder, therefore, that the Upanishads, together with the Gita which contains their essence, still remain the fountain head of all streams of religious and philosophic thought in our country.

XII

Thus, (it may be said in conclusion) on all the four fundamental questions which are of vital importance to any religious tradition—namely, those of God and His creation, and of man and his salvation—the teaching of the Upanishadic seers is unique and unsurpassed. Their affirmations regarding (1) the eternal and impersonal Absolute of pure Being, together with its temporal phase of an omnipotent and beneficent Ruler of the universe, (2) their discovery of the law of spiritual progression implicit in all creation and of its possible application to all spheres of life, (3) their insight into man's inner being and (4) their view of his progress in the world through life and death and of his glorious ultimate destiny in an ineffable Reality beyond the illusions of time and space—these at least should be of perennial interest and help to all humanity in its weary march from age to age till the far-off goal is reached.

CHAPTER I

ईशावास्योपनिषत्

From The Isavasya-Upanishad :

१. ईशावास्यमिदं सर्वं यत्किं च जगत्यां जगत् ।
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम् ॥

1. All this, whatsoever moves in this moving world, is pervaded by God. Through such renunciation you may enjoy. Do not covet; for whose, indeed, is wealth ?

२. कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः ।
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥

2. Always performing works here, one should wish to live a hundred years. If you live thus as a man, works will not cling to you—there is no other way.

३. असुर्या नाम ते लोका अन्धेन तमसा वृताः ।
तांस्ते प्रेत्याभिगच्छन्ति ये के चात्महनो जनाः ॥

3. There are the worlds of Asuras enveloped in blinding darkness, and to them go after death those who have destroyed their self.

४. अनेजदेकं मनसो जवीयो नैनद्देवा आप्नुवन्पूर्वमर्षत् ।
तद्धावतोऽन्यानत्येति तिष्ठत्तस्मिन्नपो मातरिश्वा दधाति ॥

4. The Self is unmoving, indivisible ; it is swifter than thought. The senses never reach it, as it is ever ahead of them. Though standing still, it outstrips those who run. And in it does the moving spirit support the activities of man.

५. तदेजति तन्नैजति तद्दूरे तद्वन्तिके ।
तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः ॥

5. It moves and it moves not ; it is far and likewise near. It is inside of all this, and it is outside of all this.

६. यस्तु सर्वाणि भूतानि आत्मन्येवानुपश्यति ।
सर्वभूतेषु चात्मानं ततो न विजिगुप्सते ॥

6. And he who sees all beings in the Self, and the Self in all beings—he never turns away from it.

७. यस्मिन्सर्वाणि भूतानि आत्मैवाभूद्विजानतः ।
तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥

7. When the Self has become all things to a man who knows, what sorrow, what delusion, can there be to him who has perceived this oneness ?

८. स पर्यगाच्छुक्रमकायमव्रणमस्नाविरँ शुद्धमपापविद्धम् ।
कविर्मनीषी स्वयम्भूर्याथातथ्यतोऽर्थान्व्यदधाच्छाश्व-
तीभ्यः समाभ्यः ॥

8. He pervades all things ; He is radiant, incorporeal, invulnerable and sinewless ; He is pure and untouched by evil ; He is the seer, wise, all-pervading and self-existent.—He has disposed all things rightly through endless years.

९. अन्धं तमः प्रविशन्ति ये अविद्यामुपासते ।
ततो भूय इव ते तमो य उ विद्यायाँ रताः ॥

9. Those who are ever devoted to what is not knowledge enter into blinding darkness, and those who ever delight in knowledge only enter into still greater darkness, as it were.

१०. अन्यदेवाहुर्विद्यया अन्यदाहुरविद्यया ।
इति शुश्रुम धीराणां ये नस्तद्विचचक्षिरे ॥

10. The result of knowledge, they say, is one thing; and the result of what is not knowledge is another. Thus have we heard from the wise who taught us this.

११. विद्यां चाविद्यां च यस्तद्वेदोभय ँ सह ।
अविद्यया मृत्युं तीर्त्वा विद्ययाऽमृतमश्नुते ॥

11. Knowledge and what is not knowledge—he who grasps both of them together overcomes death through what is not knowledge and obtains life eternal through knowledge.

१२. अन्धं तमः प्रविशन्ति येऽसम्भूतिमुपासते ।
ततो भूय इव ते तमो य उ सम्भूत्या ँ रताः ॥

12. Those who are ever devoted to what is not manifest enter into blinding darkness, and those who ever delight in what is manifest enter into still greater darkness, as it were.

१३. अन्यदेवाहुः सम्भवादन्यदाहुरसम्भवात् ।
इति शुश्रुम धीराणां ये नस्तद्विचचक्षिरे ॥

13. What results from the manifest, they say, is one thing, and what results from the unmanifest is another. Thus have we heard from the wise who taught us this.

१४. सम्भूतिं च विनाशं च यस्तद्वेदोभय ँ सह ।
विनाशेन मृत्युं तीर्त्वा सम्भूत्याऽमृतमश्नुते ॥

14. The manifest and the unmanifest—he who grasps both of them together overcomes death through the unmanifest and obtains life eternal through the manifest.

१५. हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् ।
तत्त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ॥

15. The face of Truth is covered with a golden disc. Remove it, O Pushan, so that I, whose law of being is Truth, may see it.

१६. पूषन्नेकर्षे यम सूर्य प्राजापत्य व्यूह रश्मीन्समूह । तेजो यत्ते कल्याणतमं तत्ते पश्यामि योऽसावसौ पुरुषः सोऽहमस्मि ॥

16. O Pushan, the sole Seer, Controller, O Surya, son of Prajapati, remove Thy rays and gather up Thy brilliant light, so that I may behold Thy glorious form. That Person who is within Thee—well, I am He.

CHAPTER II

केनोपनिषत्

From The Kena-Upanishad:

I (Up. 1.)

१. केनेषितं पतति प्रेषितं मनः केन प्राणः प्रथमः प्रैति युक्तः ।
केनेषितां वाचमिमां वदन्ति चक्षुः श्रोत्रं क उ देवो युनक्ति ॥

1. Impelled and directed by whom does the mind light on its objects? Commanded by whom does the first life-breath move forward? Prompted by whom do men utter this speech? And what god directs the eye and the ear?

२. श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचं स उ प्राणस्य प्राणः ।
चक्षुषश्चक्षुरतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति ॥

2. It is the ear of the ear, the mind of the mind, the speech of the speech, the breath of the breath and the eye of the eye. Hence the wise, giving up these and departing from this world, become immortal.

३. न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनः ।
न विद्मो न विजानीमो यथैतदनुशिष्यात् ॥

3. The eye does not go there, speech does not go, nor the mind. We do not know, we do not understand how we can instruct one about it.

४. अन्यदेव तद्विदितादथो अविदितादधि ।
इति शुश्रुम पूर्वेषां ये नस्तद्व्याचचक्षिरे ॥

4. It is indeed other than the known, and also above the unknown. Thus have we heard from the ancients who explained it to us.

५. यद्वाचाऽनभ्युदितं येन वागभ्युद्यते ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥

5. That which is not expressed through speech, but that by which speech is expressed—know that as Brahman, and not what people worship here.

६. यन्मनसा न मनुते येनाहुर्मनो मतम् ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥

6. That which is not thought by the mind, but that by which, they say, the mind is made to think—know that as Brahman, and not what people worship here.

७. यच्चक्षुषा न पश्यति येन चक्षूंषि पश्यति ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥

7. That which is not seen by the eye, but that by which the eyes are made to see—know that as Brahman, and not what people worship here.

८. यच्छ्रोत्रेण न शृणोति येन श्रोत्रमिदंश्रुतम् ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥

8. That which is not heard by the ear, but that by which the ears are made to hear—know that as Brahman, and not what people worship here.

९. यत्प्राणेन न प्राणिति येन प्राणः प्रणीयते ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥

9. That which is not inhaled by breath, but that by which breath is made to inhale—know that as Brahman, and not what people worship here.

II (Up. 2.)

१. यदि मन्यसे सुवेदेति दभ्रमेवापि नूनं त्वं वेत्थ ब्रह्मणो रूपम् ।
यदस्य त्वं यदस्य देवेष्वथ नु मीमांस्यमेव ते मन्ये विदितम् ॥

1. If you think that you know the form of Brahman, well, it is certain that you know it but little, whether it refers to you or to the gods. So then what you think you know has to be further examined.

२. नाहं मन्ये सुवेदेति नो न वेदेति वेद च ।
यो नस्तद्वेद तद्वेद नो न वेदेति वेद च ॥

2. I do not think that I know it well. Nor do I think that I do not know it. Among us he who knows it—knows it. And he too does not know that he does not know.

३. यस्यामतं तस्य मतं मतं यस्य न वेद सः ।
अविज्ञातं विजानतां विज्ञातमविजानताम् ॥

3. He who does not conceive it—to him it is known. He who conceives it—he does not really know. It is not really understood by those who understand it; it is really understood by those who do not understand it.

४. प्रतिबोधविदितं मतममृतत्वं हि विन्दते ।
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ॥

4. When it is known through every conscious state, it is rightly known, and one attains eternal life thereby. Through his own self he gains strength, and through his knowledge immortality.

५. इह चेदवेदीदथ सत्यमस्ति न चेदिहावेदीन्महती विनष्टिः ।
भूतेषु भूतेषु विचित्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति ॥

5. If one knows it here—then there is Truth; if one does not know it, there is great loss. Hence, seeing the Real in all beings, wise men become immortal on departing from this world.

III (Up. 3, 4.)

१. ब्रह्म ह देवेभ्यो विजिग्ये तस्य ह ब्रह्मणो विजये देवा अमहीयन्त । त ऐक्षन्तास्माकमेवायं विजयोऽस्माकमेवायं महिमेति ॥

1. It is said that once Brahman won a victory for the gods. And the gods exulted in that victory of Brahman. They thought, "Ours indeed is this victory, ours indeed is this greatness."

२. तद्धैषां विजज्ञौ तेभ्यो ह प्रादुर्बभूव तन्न व्यजानत किमिदं यक्षमिति ॥

2. It understood this notion of theirs. It appeared before them. They did not know what spirit it was.

३. तेऽग्निमब्रुवञ्जातवेद एतद्विजानीहि किमेतद्यक्षमिति तथेति ॥

3. They said to Agni, "O Jatavedas, find out this, what spirit it is." "So be it,' said he.

४. तदभ्यद्रवत्तमभ्यवदत्कोऽसीत्यग्निर्वा अहमस्मीत्यब्रवीज्जातवेदा वा अहमस्मीति ॥

4. He ran towards it. It said, "Who are you?" "I am Agni, indeed, I am Jatavedas," he replied.

५. तस्मिंस्त्वयि किं वीर्यमित्यपीदꣳ सर्वं दहेयं यदिदं पृथिव्यामिति ॥

5. "What power is there in you ?"

"I can burn everything here, whatever there is on this earth."

६. तस्मै तृणं निदधावेतद्दहेति तदुपप्रेयाय सर्वजवेन तन्न शशाक दग्धुं स तत एव निववृते ॥ नैतदशकं विज्ञातुं यदेतद्यक्षमिति ॥

6. It placed a straw before him and said, "Burn this." He went at it with all speed, but could not burn it. So he went back and said, "I have not been able to find out what this spirit is."

७. अथ वायुमब्रुवन्वायवेतद्विजानीहि किमेतद्यक्षमिति तथेति ॥

7. Then they said to Vayu, "O Vayu, find out this, what spirit it is."

"So be it," said he.

८. तदभ्यद्रवत्तमभ्यवदत्कोऽसीति वायुर्वा अहमस्मीत्यब्रवीन्मातरिश्वा वा अहमस्मीति ॥

8. He ran towards it. It said to him, "Who are you ?"

"I am Vayu, indeed, I am Matarisvan," he replied.

९. तस्मिंस्त्वयि किं वीर्यमित्यपीदꣳ सर्वमाददीय यदिदं पृथिव्यामिति ॥

9. "What power is there in you ?"

"I can blow off everything, whatever there is on this earth."

१०. तस्मै तृणं निदधावेतदादत्स्वेति तदुपप्रेयाय सर्वजवेन तन्न शशाकादातुं स तत एव निववृते ॥ नैतदशकं विज्ञातुं यदेतद्यक्षमिति ॥

10. It placed before him a straw and said, "Blow it off." Vayu went at it with all speed, but could not blow it off. So he went back and said, "I have not been able to find out what this spirit is."

११. अथेन्द्रमब्रुवन्मघवन्नेतद्विजानीहि किमेतद्यक्षमिति तथेति तदभ्यद्रवत्तस्मात्तिरोदधे ॥

11. Then they said to Indra, "O Maghavan, find out this—what spirit it is."

"So be it," said he and hastened towards it. But it disappeared from him.

१२. स तस्मिन्नेवाकाशे स्त्रियमाजगाम बहुशोभमानामुमां हैमवतीं तां होवाच किमेतद्यक्षमिति ॥

12. And in that very place he came across a woman exceedingly beautiful—Uma, the daughter of Himavat—and said to her, "What is this spirit ?"

१३. सा ब्रह्मेति होवाच ब्रह्मणो वा एतद्विजये महीयध्वमिति ततो हैव विदाञ्चकार ब्रह्मेति ॥

13. She replied, "It is Brahman. And surely it is in the victory of Brahman that you have been exulting." Then only did he understand that it was Brahman.

१४. तस्माद्वा एते देवा अतितरामिवान्यान्देवान्यदग्निर्वायु-
रिन्द्रस्ते ह्येनन्नेदिष्ठं पस्पर्शुस्ते ह्येनत्प्रथमो विदाञ्चकार
ब्रह्मेति ॥

14. It is on account of this that these gods—Agni, Vayu and Indra—greatly surpass the other gods, for it was they that contacted Brahman closest, it was they that for the first time knew it was Brahman.

IV (Up. 4.)

१. तस्यैष आदेशो यदेतद्विद्युतो व्युद्युतदा ३ इतीन्न्यमी-
मिषदा ३ इत्यधिदैवतम् ॥

1. About this Brahman there is this illustration—that it is like a flash of lightning or like the winking of the eye. Such is the illustration with reference to the gods.

२. अथाध्यात्मं यदेतद्गच्छतीव च मनोऽनेन चैतदुपस्मरत्य-
भीक्ष्णं सङ्कल्पः ॥

2. Then there is this illustration with reference to the individual, that it is like the mind going towards it—the mind by which one remembers and likewise wills.

३. तद्ध तद्वनं नाम तद्वनमित्युपासितव्यं स य एत-
देवं वेदाभि हैनं सर्वाणि भूतानि संवाञ्छन्ति ॥

3. It is the inmost self of all and hence indeed the dearest to all. And it has to be meditated upon as such. All beings seek him who meditates thus.

४. उपनिषदं भो ब्रूहीत्युक्ता त उपनिषद्ब्राह्मीं वाव त उपनिषदमब्रूमेति ॥

4. "Sir, give me the secret teaching."

"It is the secret teaching that has been given to thee. We have taught thee the secret relating to Brahman.

५. तस्यै तपो दमः कर्मेति प्रतिष्ठा वेदाः सर्वाङ्गाणि सत्यमायतनम् ॥

5. "Penance, self-control and works are its support. The Vedas are all its organs. And truth is its abode."

६. यो वा एतामेवं वेदापहत्य पाप्मानमनन्ते स्वर्गे लोके ज्येये प्रतितिष्ठति प्रतितिष्ठति ॥

6. Whoever knows this—he indeed overcomes sin and in the end is firmly established in the supreme world of heaven—yea, he is firmly established.

CHAPTER III

कठोपनिषत्

From The Katha-Upanishad:

I (Up. I. 1.)

१. ओं उशन्ह वै वाजश्रवसः सर्ववेदसं ददौ ।
तस्य ह नचिकेता नाम पुत्र आस ॥

1. Desiring the fruits of a sacrifice, Vajasravasa, it is said, gave away all his wealth. He had a son, Nachiketas by name.

२. त ँ ह कुमार ँ सन्तं दक्षिणासु नीयमानासु
श्रद्धाविवेश सोऽमन्यत ॥

2. As the gifts were being distributed, faith entered into Nachiketas, though he was a boy, and he thought :—

३. पीतोदका जग्धतृणा दुग्धदोहा निरिन्द्रियाः ।
अनन्दा नाम ते लोकास्तान्स गच्छति ता ददत् ॥

3. These cows that have drunk their last water, eaten their last grass, yielded their last milk and worn out their organs—miserable, surely, are the worlds to which he will go who gives away such things.

४. स होवाच पितरं तात कस्मै मां दास्यसीति ।
द्वितीयं तृतीयं त ँ होवाच मृत्यवे त्वा ददामीति ॥

He said to his father, "To whom, O Sire, will you give *me?*"—a second time, a third time; and he replied, "To Death will I give you."

५. बहूनामेमि प्रथमो बहूनामेमि मध्यमः ।
किं स्विद्यमस्य कर्तव्यं यन्मयाद्य करिष्यति ॥

5. (Nachiketas)—"Of many I go as the first, and of many I go as the midmost. What duty towards Yama will he accomplish today through me ?

६. अनुपश्य यथा पूर्वे प्रतिपश्य तथाऽपरे ।
सस्यमिव मर्त्यः पच्यते सस्यमिवाजायते पुनः ॥

6. "Look back to how it was with those who went before, look forward to how it will be with those who come hereafter. A mortal ripens like corn, like corn he springs up again."

७. वैश्वानरः प्रविशति अतिथिर्ब्राह्मणो गृहान् ।
तस्यैतां शान्तिं कुर्वन्ति हर वैवस्वतोदकम् ॥

7. (A voice in Yama's abode)—"Like fire does a Brahmin guest enter into houses, and they make him this peace-offering ; bring water, O son of Vivaswat.

८. आशाप्रतीक्षे सङ्गतं सूनृतां चेष्टापूर्ते पुत्रपशूंश्च सर्वान् । एतद् वृङ्क्ते पुरुषस्याल्पमेधसो
यस्यानश्नन्वसति ब्राह्मणो गृहे ॥

8. "Hope and expectation, good company and pleasant discourse, the fruits of sacrifices and good deeds, sons and cattle—all are taken away from that person of little understanding in whose house a Brahmin remains without food."

९. तिस्रो रात्रीर्यदवात्सीर्गृहे मेऽनश्नन्ब्रह्मन्नतिथिर्नमस्यः। नमस्तेऽस्तु ब्रह्मन्स्वस्ति मेऽस्तु तस्मात्प्रति त्रीन्वरान्वृणीष्व ॥

9. (Yama)—"O Brahmin, since you, a venerable guest, have stayed in my house for three nights without food I make obeisance to you, and may it be well with me! Therefore, choose now three boons in return."

१०. शान्तसंकल्पः सुमना यथा स्याद्वीतमन्युर्गौतमो माभिमृत्यो। त्वत्प्रसृष्टं माभिवदेत्प्रतीत एतत्त्रयाणां प्रथमं वरं वृणे ॥

10. (N.)—"That Gautama (my father) may be pacified, that he may be kind and free from anger towards me and that he may recognise me and greet me when I shall have been set free by you, O Death—this is the first of the boons I choose."

११. यथा पुरस्ताद्भविता प्रतीत आद्दालकिरारुणिर्मत्प्रसृष्टः। सुखं रात्रीःशयिता वीतमन्युस्त्वां ददृशिवान्मृत्युमुखात्प्रमुक्तम् ॥

11. (Y.)—"Through my favour Auddalaki Aruni (your father) will recognise you and be again towards you as he was before. And, seeing you released from the jaws of death, he shall be free from anger, and sleep peacefully through the night."

१२. स्वर्गे लोके न भयं किञ्चनास्ति न तत्र त्वं न जरया बिभेति। उभे तीर्त्वाऽशनायापिपासे शोकातिगो मोदते स्वर्गलोके ॥

12. (N.)—"In the world of heaven there is no fear whatever, you are not there and no one is afraid of old age. Overcoming both hunger and thirst, and leaving sorrow behind, one rejoices in the world of heaven.

१३. स त्वमग्नि ꣳ स्वर्ग्यमध्येषि मृत्यो प्रब्रूहि त ꣳ श्रद्दधानाय मह्यम्। स्वर्गलोका अमृतत्वं भजन्त एतत् द्वितीयेन वृणे वरेण ॥

13. "You know, O Death, that fire-sacrifice which leads one to heaven. Explain it to me—for I am full of faith—how the dwellers in heaven gain their immortality. This I choose as my second boon."

१४. प्र ते ब्रवीमि तदु मे निबोध स्वर्ग्यमग्निं नचिकेतः प्रजानन्।
अनन्तलोकाप्तिमथो प्रतिष्ठां विद्धि त्वमेतं निहितं गुहायाम् ॥

14. (Y.)—"O Nachiketas. I know well that fire which leads one to heaven. I will declare it to you. Learn it of me and know that it is the means of gaining the endless world, that it is its foundation and that it abides in the cave of the heart."

१५. लोकादिमग्निं तमुवाच तस्मै या इष्टका यावतीर्या यथा वा
स चापि प्रत्यवदद्यथोक्तमथास्य मृत्युः पुनरेवाह तुष्टः

15. He then described to him that fire, which is the first of the worlds, and also what kind of bricks are to be used, how many of them and in what manner. And he (Nachiketas) repeated all, as it had been told. Then, being pleased with him, Death spoke again.

१६. तमब्रवीत्प्रीयमाणो महात्मा वरं तवेहाद्य ददामि भूयः।
तवैव नाम्ना भवितायमग्निः सृङ्कां चेमामनेकरूपां गृहाण ॥

16. That great one, being delighted, said to him :—

"I will give you here today another boon—by your name will this fire be known hereafter. Take also this necklace of many colours.

१७. एषतेऽग्निर्नचिकेतः स्वर्ग्यो यमवृणीथा द्वितीयेन वरेण । एतमग्निं तवैव प्रवक्ष्यन्ति जनासस्तृतीयं वरं नचिकेतो वृणीष्व ॥

17. "This is your fire-sacrifice, O Nachiketas, which leads one to heaven and which you have chosen for your second boon. People will call this by your name only. Choose now, O Nachiketas, your third boon."

१८. येयं प्रेते विचिकित्सा मनुष्येऽस्तीत्येके नायमस्तीति चैके । एतद्विद्यामनुशिष्टस्त्वयाहं वराणामेष वरस्तृतीयः ॥

18. (N.) "When a man passes away there is this doubt, some hold that he exists and some that he does not. This I should like to know, instructed by you. This is the third of the boons."

१९. देवैरत्रापि विचिकित्सितं पुरा न हि सुविज्ञेयमणुरेष धर्मः । अन्यं वरं नचिकेतो वृणीष्व मा मोपरोत्सीरिति मां सृजैनम् ॥

19. (Y.)—"Even the gods of old had doubts on this. It is not easy to understand. So subtle is the truth about it. Choose another boon, O Nachiketas. Do not press me. Release me from this."

२०. देवैरत्रापि विचिकित्सितं किल त्वं च मृत्यो यन्न सुज्ञेयमात्थ । वक्ता चास्य त्वादृगन्यो न लभ्यो नान्यो वरस्तुल्य एतस्य कश्चित् ॥

20. (N.)—"Indeed even the gods had doubts on this, and, O Death, you say it is not easy to understand. But no other teacher of it like you can be got, and no other boon is equal to this."

२१. शतायुषः पुत्रपौत्रान्वृणीष्व बहून्पशून्हस्तिहिरण्यमश्वान्।
भूमेर्महदायतनं वृणीष्व स्वयं च जीव शरदो यावदिच्छसि॥

21. (Y.)—"Choose sons and grandsons, who shall live a hundred years, herds of cattle, elephants, gold and horses ; choose the wide expanse of the earth and live for as many years as you like.

२२. एतत्तुल्यं यदि मन्यसे वरं वृणीष्व वित्तं चिरजीविकां च।
महाभूमौ नचिकेतस्त्वमेधि कामानां त्वा कामभाजं करोमि॥

22. "If you can think of any boon equal to this, choose that, as also wealth and long life. Be a king on this wide earth, O Nachiketas. I will make you the enjoyer of all your desires.

२३. ये ये कामा दुर्लभा मर्त्यलोके सर्वान्कामां श्छन्दतः प्रार्थयस्व। इमा रामाः सरथाः सतूर्या न हीदृशा लम्भनीया मनुष्यैः। आभिर्मत्प्रत्ताभिः परिचारयस्व नचिकेतो मरणं मानुप्राक्षीः॥

23. "Whatever desires are difficult to attain in this world of men, ask freely for all of them. Here are these fair maidens with their chariots and musical instruments. Such are not to be obtained by men. Be served by these whom I give to you. But, O Nachiketas, do not question me about death."

२४. श्वोभावा मर्त्यस्य यदन्तकैतत्सर्वेन्द्रियाणां जरयन्ति तेजः।
अपि सर्वं जीवितमल्पमेव तवैव वाहास्तव नृत्तगीते॥

24. (N.)—"Transient are all these, O Death, and they wear out the vigour of all the senses. Moreover all life is short. Keep your horses to yourself, keep your dance and your song.

२५. न वित्तेन तर्पणीयो मनुष्यो लप्स्यामहे वित्तमद्राक्ष्म चेत्त्वा। जीविष्यामो यावदीशिष्यसि त्वं वरस्तु मे वरणीयः स एव ॥

25. "No man can be satisfied with wealth. We shall enjoy wealth when we see you ! We shall live as long as you are in power ! That alone is the boon to be chosen by me.

२६. अजीर्यताममृतानामुपेत्य जीर्यन्मर्त्यः क्वधःस्थः प्रजानन्। अभिध्यायन्वर्णरतिप्रमोदानतिदीर्घे जीविते को रमेत ॥

26. "What mortal decaying here below and coming to know of the undecaying nature of the immortals would ever delight in too long a life, thinking of the pleasures which arise from beauty and love ?

२७. यस्मिन्निदं विचिकित्सन्ति मृत्यो यत्साम्पराये महति ब्रूहि नस्तत्। योऽयंवरो गूढमनुप्रविष्टो नान्यं तस्मान्नचिकेता वृणीते ॥

27. "O Death, tell us that about which people have doubts, what there is in that great hereafter. Nachiketas does not choose another boon but that which penetrates this mystery."

II (Up. I. 2)

१. अन्य छ्रेयोऽन्यदुतैव प्रेयस्ते उभे नानार्थे पुरुषं सिनीतः तयोः श्रेय आददानस्य साधु भवति हीयतेऽर्थाद्य उ प्रेयो वृणीते ॥

1. (Y.)—"The good is one thing, the pleasant is another. These two, having different purposes, bind a man. Of these two, it is well for him who takes hold of the good ; he who chooses the pleasant misses his end.

२. श्रेयश्च प्रेयश्च मनुष्यमेतस्तौ सम्परीत्य विविनक्ति धीरः ।
श्रेयो हि धीरोऽभिप्रेयसो वृणीते प्रेयो मन्दो योगक्षेमात् वृणीते ॥

2. "The good and the pleasant approach a man; the wise man considers and distinguishes the two. Wisely does he prefer the good to the pleasant, but a fool chooses the pleasant for its worldly good.

३. स त्वं प्रियान्प्रियरूपांश्च कामानभिध्यायन्नाचिकेतोऽत्यस्राक्षीः । नैतां सृङ्कां वित्तमयीमवाप्तो यस्यां मज्जन्ति बहवो मनुष्याः ॥

3. "You, O Nachiketas, have, after examining, rejected the pleasures that are delightful or seem to be so. You have not taken the road that leads to wealth in which many men perish.

४. दूरमेते विपरीते विषूची अविद्या या च विद्येति ज्ञाता ।
विद्याभीप्सिनं नचिकेतसं मन्ये न त्वा कामा बहवो लोलुपन्तः ॥

4. "Wide apart and leading to different ends are these which are known as ignorance and knowledge. I believe Nachiketas to be one who desires knowledge, for even many pleasures have not tempted you.

५. अविद्यायामन्तरे वर्तमानाः स्वयं धीराः पण्डितं मन्यमानाः ।
दन्द्रम्यमाणाः परियन्ति मूढा अन्धेनैव नीयमाना यथान्धाः ॥

5. "Fools steeped in ignorance, wise in their own conceit and regarding themselves as learned, go about staggering like blind men led by the blind.

६. न साम्परायः प्रतिभाति बालं प्रमाद्यन्तं वित्तमोहेन मूढम् ।
अयं लोको नास्ति पर इति मानी पुनः पुनर्वशमापद्यते मे ॥

6. "The way to the other world does not shine for the ignorant man who blunders, ever deluded by the glamour of wealth. 'This is the world, and there is no other,' he thinks and thus he falls again and again under my sway.

७. श्रवणायापि बहुभिर्यो न लभ्यः शृण्वन्तोऽपि बहवो यं न विदुः । आश्चर्यो वक्ता कुशलोऽस्य लब्धाऽऽश्चर्यो ज्ञाता कुशलानुशिष्टः ॥

7. "He who cannot be heard of by many and whom many, even hearing, do not know—wonderful is the man who can teach Him, and clever is the man who can find Him. And wonderful indeed is the man who can know Him, even when taught by an expert.

८. न नरेणावरेण प्रोक्त एष सुविज्ञेयो बहुधा चिन्त्यमानः । अनन्यप्रोक्ते गतिरत्र नास्ति अणीयान्ह्यतर्क्यमणुप्रमाणात् ॥

8. "When taught by an inferior man, it (the self) is not easily known, even though often meditated upon. Unless it is taught by a different man, there is no way to it, for it is inconceivable, being subtler than the subtle.

९. नैषा तर्केण मतिरापनेया प्रोक्तान्येनैव सुज्ञानाय प्रेष्ठ । यां त्वमापः सत्यधृतिर्बतासि त्वादृङ् नो भूयान्नचिकेतः प्रष्टा ॥

9. "Not by argument is this knowledge obtained. But, O dearest, when taught by another, it is easy to understand. You have obtained it now, holding fast to truth. May we always have an enquirer like you, O Nachiketas!"

III (Up. I. 2, 3.)

१. अन्यत्र धर्मादन्यत्राधर्मादन्यत्रास्मात्कृताकृतात् ।
अन्यत्र भूताच्च भव्याच्च यत्पश्यसि तद्वद ॥

1. (N.)—"Tell me that which you see beyond right and wrong, beyond effect and cause and beyond past and future."

२. सर्वे वेदा यत्पदमामनन्ति तपांसि सर्वाणि च यद्वदन्ति ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं सङ्ग्रहेण ब्रवी-
म्योमित्येतत् ॥

2. (Y.)—"That word which all the Vedas declare, which all austerities proclaim, and which men desire when they lead the life of religious students—that word, I tell you briefly. It is Aum.

३. एतद्ध्येवाक्षरं ब्रह्म एतद्ध्येवाक्षरं परम् ।
एतद्ध्येवाक्षरं ज्ञात्वा यो यदिच्छति तस्य तत् ॥

3. "This syllable is indeed Brahman ; this syllable is indeed the highest ; he who knows this syllable—whatever he desires will be his.

४. एतदालम्बन ँ श्रेष्ठमेतदालम्बनं परम् ।
एतदालम्बनं ज्ञात्वा ब्रह्मलोके महीयते ॥

4. "This is the best support ; this is the highest support ; he who knows this support becomes great in the world of Brahma.

५. न जायते म्रियते वा विपश्चिन्नायं कुतश्चिन्न बभूव कश्चित् ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने
शरीरे ॥

5. "The knowing Self is never born, nor does it die. It sprang from nothing, and nothing sprang from it. It is unborn, eternal, everlasting and primeval. It is not slain when the body is slain.

६. हन्ताचेन्मन्यते हन्तु ँ हतश्चेन्मन्यते हतम् ।
उभौ न विजानीतो नाय ँ हन्ति न हन्यते ॥

6. "If the slayer thinks that he slays or if the slain thinks that he is slain, both of them do not understand. He neither slays nor is he slain.

७. अणोरणीयान्महतो महीयानात्मास्य जन्तोर्निहितो गुहायाम्
तमक्रतुः पश्यति वीतशोको धातुप्रसादान्महिमानमात्मनः॥

7. "Smaller than the small and greater than the great, the Self is hidden in the heart of every creature. A man who is free from desires beholds the glory of that Self through the tranquillity of his mind and senses and becomes freed from sorrow.

८. आसीनो दूरं व्रजति शयानो याति सर्वतः ।
कस्तं मदामदं देवं मदन्यो ज्ञातुमर्हति ॥

8. "Though sitting still He travels far, though lying down He goes everywhere. Who, except myself, is able to know that God who is both joyful and joyless ?

९. अशरीर ँ शरीरेष्वनवस्थेष्ववस्थितम् ।
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥

9. "The wise man who knows the Self as bodiless within the bodies, as the unchanging among changing things, as great and all-pervading, will never grieve.

१०. नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनू ँ
स्वाम् ॥

10. "This Self cannot be gained by the Veda, nor by intellectual power, nor by much learning. He is to be gained only by the one whom He chooses. To such a one the Self reveals His own nature.

११. नाविरतो दुश्चरितान्नाशान्तो नासमाहितः ।
नाशान्तमानसो वापि प्रज्ञानेनैनमाप्नुयात् ॥

11. "The man who has not turned away from his evil ways, who is not tranquil, who has no concentration of mind and whose mind is not at rest—he can never reach this Self through mere knowledge.

१२. यस्य ब्रह्म च क्षत्रं च उभे भवत ओदनः ।
मृत्युर्यस्योपसेचनं क इत्था वेद यत्र सः ॥

12. "Who knows where He is—He to whom both Brahmins and Kshatriyas are as food, and death itself is as a condiment?

१३. आत्मानꣳ रथिनं विद्धि शरीरꣳ रथमेव तु ।
बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च ॥

13. "Know that the Self is like the lord of the chariot, and the body is his chariot. Know that the intellect is the charioteer and the mind the reins.

१४. इन्द्रियाणि हयान्याहुर्विषयाꣳस्तेषु गोचरान् ।
आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः ॥

14. "The senses, they say, are the horses, the objects of the senses their roads. When the Self is in union with the body, the senses and the mind, the wise call Him the enjoyer.

१५. यस्त्वविज्ञानवान्भवत्ययुक्तेन मनसा सदा ।
तस्येन्द्रियाण्यवश्यानि दुष्टाश्वा इव सारथेः ॥

15. "He who has no understanding and whose mind is ever unrestrained—his senses are out of control as vicious horses for a charioteer.

१६. यस्तु विज्ञानवान्भवति युक्तेन मनसा सदा ।
तस्येन्द्रियाणि वश्यानि सदश्वा इव सारथेः ॥

16. "But he who has understanding and whose mind is always restrained—his senses are under control as good horses for a charioteer.

१७. यस्त्वविज्ञान्भवत्यमनस्कः सदाऽशुचिः ।
न स तत्पदमाप्नोति संसारं चाधिगच्छति ॥

17. "He who has no understanding, who has no control over his mind and who is ever impure—he does not reach that place, but comes back to the round of births.

१८. यस्तु विज्ञानवान्भवति समनस्कः सदा शुचिः ।
स तु तत्पदमाप्नोति यस्माद्भूयो न जायते ॥

18. "He, however, who has understanding, who has control over his mind and who is ever pure—he reaches that place from which he is not born again.

१९. विज्ञानसारथिर्यस्तु मनः प्रग्रहवान्नरः ।
सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पदम् ॥

19. "The man whose charioteer is his understanding, who holds the reins of his mind—he reaches the end of his journey, the supreme abode of Vishnu.

२०. इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः ।
मनसस्तु परा बुद्धिर्बुद्धेरात्मा महान्परः ॥

20. "Beyond the senses there are the essences, beyond the essences there is the mind, beyond the mind there is the understanding, and beyond the understanding there is the great soul.

२१. महतः परमव्यक्तमव्यक्तात्पुरुषः परः ।
पुरुषान्न परं किञ्चित्सा काष्ठा सा परा गतिः ॥

21. "Beyond the great soul there is the unmanifest, and beyond the unmanifest there is the spirit. Beyond the spirit there is nothing—that is the end, that is the highest reach.

२२. एष सर्वेषु भूतेषु गूढोऽत्मा न प्रकाशते ।
दृश्यते त्वग्र्यया बुद्धया सूक्ष्मया सूक्ष्मदर्शिभिः ॥

22. "That Self, hidden in all beings, does not shine forth, but it is seen by subtle seers through their sharp and subtle intellect.

२३. यच्छेद्वाङ्मनसी प्राज्ञस्तद्यच्छेज्ज्ञान आत्मनि ।
ज्ञानमात्मनि महति नियच्छेत्तद्यच्छेच्छान्त आत्मनि ॥

23. "A wise man should draw his speech into his mind, his mind into his understanding, his understanding into the great soul and the great soul into the silent Self.

२४. उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।
क्षुरस्य धारा निशिता दुरत्यया दुर्गं पथस्तत्कवयो
वदन्ति ॥

24. "Arise, awake, obtain the best teachers and learn of them. Sharp as the edge of a razor, hard to cross and difficult, is that path—so the sages say.

२५. अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत्
अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तं मृत्युमुखात्प्र-
मुच्यते ॥

25. "That which is without sound, without touch, without form, without decay and likewise without taste, without change, without smell, without beginning, without end, beyond the great, and ever-abiding —by realising it one is freed from the jaws of death."

२६. नाचिकेतमुपाख्यानं मृत्युप्रोक्तꣳ सनातनम् ।
उक्त्वा श्रुत्वा च मेधावी ब्रह्मलोके महीयते ॥

26. This ancient story of Nachiketas told by Death—by repeating it or listening to it a wise man grows great in the world of Brahma.

२७. य इमं परमं गुह्यं श्रावयेत् ब्रह्मसंसदि ।
प्रयतः श्राद्धकाले वा तदानन्त्याय कल्पते तदानन्त्याय कल्पत इति ॥

27. Whoever with zeal causes to be recited, before an assembly of Brahmins or at the time of Sraddha ceremonies, this supreme secret—it will secure for him immortality—yea, it will secure immortality.

IV (Up. II. 1)

१. पराञ्चि खानि व्यतृणत्स्वयम्भूस्तस्मात्पराङ् पश्यति नान्तरात्मन् । कश्चिद्धीरः प्रत्यगात्मानमैक्षदावृत्त-चक्षुरमृतत्वमिच्छन् ॥

1. The Self-existent pierced the senses outward, and so one looks outward and not within oneself. Some wise man, however, seeking immortality, and turning his eyes inward, sees the inner Self.

२. पराचः कामाननुयन्ति बालास्ते मृत्योर्यन्ति विततस्य पाशम् । अथ धीरा अमृतत्वं विदित्वा ध्रुवमध्रुवे-ष्विह न प्रार्थयन्ते ॥

2. The ignorant pursue outward pleasures, they walk into the wide-spread net of death. The wise, however, recognising eternal life, do not seek the constant among inconstant things.

३. येन रूपं रसं गन्धं शब्दान्स्पर्शांश्च मैथुनान् ।
एतेनैव विजानाति किमत्र परिशिष्यते ॥ एतद्वैतत् ॥

3. That by which one perceives form, taste, smell, sounds and touches of love—by that alone one has knowledge. What is there that remains unknown to it ? This, verily, is that.

४. स्वप्नान्तं जागरितान्तं चोभौ येनानुपश्यति ।
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥

4. That by which one perceives things both in dreams and in the waking state—having known that as the great omnipresent Self, the wise man does not grieve.

५. य इमं मध्वदं वेद आत्मानं जीवमन्तिकात् ।
ईशानं भूतभव्यस्य न ततो विजुगुप्सते ॥ एतद्वैतत् ।

5. He who knows this living spirit, which is close at hand and which experiences the objects, as the lord of the past and the future—he fears no more. This, verily, is that.

६. यतश्चोदेति सूर्योऽस्तं यत्र च गच्छति ।
तं देवाः सर्वेऽर्पितास्तदु नात्येति कश्चन ॥ एतद्वैतत् ॥

6. That from which the sun rises and in which it goes to set—in it are contained all the gods, and no one ever goes beyond that. This, verily, is that.

७. यदेवेह तदमुत्र यदमुत्र तदन्विह ।
मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥

7. Whatever is here the same is there ; whatever is there the same is here. He goes from death to death who sees only multiplicity here.

८. मनसैवेदमवाप्तव्यं नेह नानास्ति किञ्चन ।
मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥

8. By mind alone is this to be realised. There is no multiplicity here whatsoever. He goes from death to death who sees only multiplicity here.

९. अङ्गुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति ।
ईशानं भूतभव्यस्य न ततो विजुगुप्सते ॥ एतद्वैतत् ॥

9. The person of the size of a thumb resides in the middle of the body. After knowing him as the Lord of the past and the future one fears no more. This, verily, is that.

१०. अङ्गुष्ठमात्रः पुरुषो ज्योतिरिवाधूमकः ।
ईशानो भूतभव्यस्य स एवाद्य स उ श्वः ॥ एतद्वैतत् ॥

10. That person of the size of a thumb is like a flame without smoke. He is the Lord of the past and the future. He is the same today and tomorrow. This, verily, is that.

११. यथोदकं दुर्गे वृष्टं पर्वतेषु विधावति ।
एवं धर्मान्पृथक्पश्यंस्तानेवानुविधावति ॥

11. As rain water that has fallen on a mountain-ridge runs down among the hills on all sides, so does a man who sees things as separate ones run after them on all sides.

१२. यथोदकं शुद्धे शुद्धमासिक्तं तादृगेव भवति ।
एवं मुनेर्विजानत आत्मा भवति गौतम ॥

12. As pure water poured into pure water becomes the very same, so, O Gautama, does the self of the seer who knows.

५. न प्राणेन नापानेन मर्त्यो जीवति कश्चन ।
इतरेण तु जीवन्ति यस्मिन्नेतावुपाश्रितौ ॥

5. It is not by any upward breath or downward breath that a mortal lives; but it is by some other, on which these two depend, that men live.

६. हन्त त इदं प्रवक्ष्यामि गुह्यं ब्रह्म सनातनम् ।
यथा च मरणं प्राप्य आत्मा भवति गौतम ॥

6. Well, I will explain to you now, O Gautama, the mystery of Brahman, the eternal, and also what happens to the soul after meeting death.

७. योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिनः ।
स्थाणुमन्येऽनुसंयन्ति यथाकर्म यथाश्रुतम् ॥

7. Some souls enter into a womb for embodiment, others go into stationary things, according to their deeds and according to their thoughts.

८. स एष सुप्तेषु जागर्ति कामं कामं पुरुषो निर्मिमाणः ।
तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ॥
तस्मिंल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन ॥ एतद्वैतत् ॥

8. That spirit which is awake in those that sleep, shaping desire after desire—that is indeed the Pure, that is Brahman, that indeed is called the Immortal. In it are contained all the worlds, and no one ever goes beyond it. This, verily, is that.

VI (Up. II. 2)

१. अग्निर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव ।
एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च ॥

1. As fire, which is one, entering the world assumes different forms corresponding to different objects, so does the one Self within all beings assume different forms corresponding to different beings and also exists outside them all.

२. वायुर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव ।
एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च ॥

2. As air, which is one, entering the world, assumes different forms corresponding to different objects, so does the one Self within all beings assume different forms corresponding to different beings and also exists outside them all.

३. सूर्यो यथा सर्वलोकस्य चक्षुर्न लिप्यते चाक्षुषैर्बाह्यदोषैः ।
एकस्तथा सर्वभूतान्तरात्मा न लिप्यते लोकदुःखेन बाह्यः ॥

3. As the sun, the eye of the whole world, is not defiled by the external impurities seen by our eyes, so is the one Self within all beings not defiled by the misery of the world, being himself without.

४. एको वशी सर्व भूतान्तरात्मा एकं रूपं बहुधा यः करोति ।
तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां सुखं शाश्वतं नेतरेषाम् ॥

4. The one Ruler, the Self within all beings who makes His one form manifold—the wise who perceive Him within themselves, to them belongs eternal happiness, not to others.

५. नित्योऽनित्यानां चेतनश्चेतनानामेको बहूनां यो विदधाति
कामान् । तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां
शान्तिः शाश्वती नेतरेषाम् ॥

5. The Eternal among the transient, the consciousness of conscious beings, the One who fulfils the desires of many—the wise who perceive Him within themselves, to them belongs eternal peace, not to others.

६. तदेतदिति मन्यन्तेऽनिर्देश्यं परमं सुखम् ।
कथं नु तद्विजानीयां किमु भाति विभाति वा ॥

6. "That is it"—it is only thus that they recognise the indescribable highest happiness. How then can I know of it, whether it shines of itself or shines in reflection ?

७. न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति
कुतोऽयमग्निः । तमेव भान्तमनुभाति सर्वं तस्य
भासा सर्वमिदं विभाति ॥

7. The sun does not shine there, nor the moon and the stars, nor these lightnings. How then could this fire ? When He shines, everything shines after Him ; by His light all this is lighted.

VII (Up. II. 3)

१. ऊर्ध्वमूलोऽवाक्शाख एषोऽश्वत्थः सनातनः ।
तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ॥
तस्मिँल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन ॥
एतद्वै तत् ॥

1. With its root above and its branches below stands this ancient world-tree. That (the root) is indeed the Pure, that is Brahman, that indeed is called the Immortal. All the worlds are contained in it, and no one ever goes beyond it. This, verily, is that.

२. यदिदं किञ्च जगत्सर्वं प्राण एजति निःसृतम् ।
महद्भयं वज्रमुद्यतं य एतद्विदुरमृतास्ते भवन्ति ॥

2. The whole world, whatever there is, springs from and moves in Life (Brahman) which is a great terror, an upraised thunderbolt. Those who know it become immortal.

३. भयादस्याग्निस्तपति भयात्तपति सूर्यः ।
भयादिन्द्रश्च वायुश्च मृत्युर्धावति पञ्चमः ॥

3. Through fear of Him fire burns, through fear of Him the sun blazes, through fear of Him Indra, Vayu and also Yama, as the fifth, speed on their way.

४. इह चेदशकद्बोद्धुं प्राक्शरीरस्य विस्रसः।
ततः सर्गेषु लोकेषु शरीरत्वाय कल्पते ॥

4. If a man is not able to know Him before his body falls away, he becomes liable to be embodied again in the created worlds.

५. न सन्दृशे रूपमस्य न चक्षुषा पश्यति कश्चनैनम् ।
हृदा मनीषा मनसाभिक्लृप्तो य एतद्विदुरमृतास्ते भवन्ति ॥

5. His form is not to be seen, no one beholds Him with the eye. He is to be apprehended by the heart, by thought, by mind. Those who know Him thus become immortal.

६. यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह ।
बुद्धिश्च न विचेष्टति तामाहुः परमां गतिम् ॥

6. When the five instruments of knowledge stand still, together with the mind, and the intellect itself does not stir—that, they say, is the highest state.

७. तां योगमिति मन्यन्ते स्थिरामिन्द्रियधारणाम् ।
अप्रमत्तस्तदा भवति योगो हि प्रभवाप्ययौ ॥

7. This they consider to be Yoga, this steady control of the senses. Then does one become watchful, for Yoga comes and goes.

VIII (Up. II. 3)

१. नैव वाचा न मनसा प्राप्तुं शक्यो न चक्षुषा ।
अस्तीति ब्रुवतोऽन्यत्र कथं तदुपलभ्यते ॥

1. Not by speech, not by mind, not by sight can He be reached. How can He be apprehended unless one says to oneself that He is?

२. अस्तीत्येवोपलब्धव्यस्तत्त्वभावेन चोभयोः ।
अस्तीत्येवोपलब्धस्य तत्त्वभावः प्रसीदति ॥

2. It is by saying "He is" that He is to be apprehended together with His twofold nature. His real nature reveals itself to those who apprehend that He is.

३. यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥

3. When all the desires that dwell in the heart are cast away—then does a mortal become immortal and attain to Brahman even here.

४. यदा सर्वे प्रभिद्यन्ते हृदयस्येह ग्रन्थयः ।
अथ मर्त्योऽमृतो भवत्येतावदनुशासनम् ॥

4. When all the ties of the heart are cut asunder here—then does a mortal become immortal. Thus far is the teaching.

५. अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा सदा जनानां हृदये सन्निविष्टः ।
तं स्वाच्छरीरात्प्रवृहेन्मुञ्जादिवेषीकां धैर्येण ॥
तं विद्याच्छुक्रममृतं तं विद्याच्छुक्रममृतमिति ॥

5. The Person of the size of a thumb, the inner Self, abides always in the hearts of men. One should draw Him out from the body with firmness as one draws the pith from a reed. One should know Him as the pure, the immortal, yea, one should know Him as the pure, the immortal.

६. मृत्युप्रोक्तां नचिकेतोऽथ लब्ध्वा विद्यामेतां योगविधिं च कृत्स्नम्
ब्रह्मप्राप्तो विरजोऽभूद्विमृत्युरन्योऽप्येवं यो विदध्यात्ममेव ॥

6. Having gained this knowledge imparted by Death and the whole rule of Yoga, Nachiketas attained Brahman and became free from passion and death. And so may any other who knows this teaching regarding the Self.

CHAPTER IV

प्रश्नोपनिषत्

From The Prasna-Upanishad:

I (Up. 1, 2.)

१. ओं सुकेशा च भारद्वाजः शैब्यश्च सत्यकामः सौर्यायणी च गार्ग्यः कौसल्यश्चाश्वलायनो भार्गवो वैदर्भिः कबन्धी कात्यायनस्ते हैते ब्रह्मपरा ब्रह्मनिष्ठाः परं ब्रह्मान्वेषमाणा एष ह वै तत्सर्वं वक्ष्यतीति ते ह समित्पाणयो भगवन्तं पिप्पलाद-मुपसन्नाः ॥

1. Sukesa (son of Bharadvaja), Satyakama (son of Sibi), Gargya (grandson of Surya), Kausalya (son of Asvala), Bhargava (of Vidarbha), and Kabandhi (son of Katya)—all these, intent on Brahman, devoted to Brahman, and seeking the highest Brahman, approached the revered Pippalada with sacrificial fuel in their hands, thinking that he would explain all that to them.

२, तान्ह स ऋषिरुवाच भूय एव तपसा ब्रह्मचर्येण श्रद्धया संवत्सरं संवत्स्यथ यथाकामं प्रश्नान्पृच्छथ यदि विज्ञास्यामः सर्वं ह वो वक्ष्याम इति ॥

2. The Seer said to them, "Live with me another year with austerity, chastity and faith. Then ask questions as you please. If we know, we will tell you all."

३. अथ कबन्धी कात्यायन उपेत्य पप्रच्छ । भगवन्कुतो ह वा इमाः प्रजाः प्रजायन्त इति ॥

3. After that time, Kabandhi, son of Katya, approached him and asked, "Venerable Sir, whence are all these creatures born?"

४. तस्मै स होवाच प्रजाकामो वै प्रजापतिः स तपोतप्यत स तपस्तप्त्वा स मिथुनमुत्पादयते । रयिं च प्राणं चेत्येतौ मे बहुधा प्रजाः करिष्यत इति ॥

4. To him he said, "The Lord of Creation, wishing to have offspring, brooded in thought. Having brooded in thought, he created a pair—matter and life—thinking that they would produce creatures for Him."

५. अथ हैनं भार्गवो वैदर्भिः पप्रच्छ । भगवन्कत्येव देवाः प्रजां विधारयन्ते कतर एतत्प्रकाशयन्ते कः पुनरेषां वरिष्ठ इति ॥

5. Then Bhargava of Vidarbha questioned him, "Sir, how many powers support a creature? How many illumine it, and which of them, again, is the most important?"

६. तस्मै स होवाच । आकाशो ह वा एष देवो वायुरग्निरापः पृथिवी वाङ्मनश्चक्षुः श्रोत्रं च । ते प्रकाश्याभिवदन्ति वयमेतद्बाणमवष्टभ्य विधारयामः ॥

6. To him he said, "Space is such a power—and air, fire, water, earth—also speech, mind, eye and ear. These, having illumined it, declare, 'We sustain and support this body.'

७. तान्वरिष्ठः प्राण उवाच । मा मोहमापद्यथाहमेवैतत्पञ्चधात्मानं प्रविभज्यैतद्बाणमवष्टभ्य विधारयामीति तेऽश्रद्दधाना बभूवुः ।

7. "But Life, the most important of them all, said to them, 'Do not cherish this delusion. I alone, dividing myself into five, sustain and support this body.' They did not believe him.

८. सोऽभिमानादूर्ध्वमुत्क्रामत इव तस्मिन्नुत्क्रामत्यथेतरे सर्व एवोत्क्रामन्ते तस्मिंश्च प्रतिष्ठमाने सर्व एव प्रातिष्ठन्ते। तद्यथा मक्षिका मधुकरराजानमुत्क्रामन्तं सर्वा एवोत्क्रामन्ते तस्मिंश्च प्रतिष्ठमाने सर्वा एव प्रातिष्ठन्त एवं वाङ्मनश्चक्षुश्श्रोत्रं च ते प्रीताः प्राणं स्तुन्वन्ति ॥

8. "Then through pride he seemed as if to rise up from it. When he rose up, all of them rose up, and when he settled down, all of them settled down with him.

"As all the bees rise up when the king bee rises, and as they settle down when he settles down, even so did these—speech, mind, sight and hearing. They were satisfied and sang the praises of Life :—

९. एषोऽग्निस्तपत्येष सूर्य एष पर्जन्यो मघवानेष वायुः। एष पृथिवी रयिर्देवः सदसच्चामृतं च यत् ॥

9. "'As fire he burns. He is the sun, he is the rain-god Indra. He is the wind, the earth and matter. He is a god. He is being and non-being and what is immortal.

१०. अरा इव रथनाभौ प्राणे सर्वं प्रतिष्ठितम्। ऋचो यजूंषि सामानि यज्ञः क्षत्रं ब्रह्म च ॥

10. "'As spokes in the hub of a wheel everything is established in Life—the Rik, the Yajus and the Saman verses, and also sacrifices, valour and wisdom.

११. प्रजापतिश्चरसि गर्भे त्वमेव प्रतिजायसे। तुभ्यं प्राण प्रजास्त्विमा बलिं हरन्ति यः प्राणैः प्रतितिष्ठसि ॥

11. "'As the Lord of creatures, thou movest in the womb and thou thyself art born again. To thee, O Life, that dwellest with the vital breaths, these creatures bring their offerings.

१२. देवानामसि वह्नितमः । पितृणां प्रथमा स्वधा। ऋषीणां चरितं सत्यमथर्वाङ्गिरसामसि ॥

12. " 'Thou art the chief bearer of oblations to the gods. Thou art the first offering to the Pitris. Thou art the virtuous conduct of the sages, the descendants of Atharvan and Angiras.

१३. इन्द्रस्त्वं प्राण तेजसा रुद्रोऽसि परिरक्षिता। त्वमन्तरिक्षे चरसि सूर्यस्त्वं ज्योतिषां पतिः ॥

13. " 'Thou art Indra, O Prana, thou art Rudra by thy valour, thou art the protector ; thou movest in the sky. Thou art the sun, the lord of lights.

१४. यदा त्वमभिवर्षस्यथेमाः प्राण ते प्रजाः । आनन्दरूपास्तिष्ठन्ति कामायान्नं भविष्यतीति ॥

14. " 'When thou comest down as rain, then these creatures breathe and live in a state of bliss, as there will be food to their hearts' content.

१५. व्रात्यस्त्वं प्राणैकर्षिरत्ता विश्वस्य सत्पतिः । वयमाद्यस्य दातारः पिता त्वं मातरिश्व नः ॥

15. " 'Thou art ever pure, O Life, the one seer, the eater, the real lord of the universe. We are the givers of food. O All-pervading, thou art our father.

१६. या ते तनूर्वाचि प्रतिष्ठिता या श्रोत्रे या च चक्षुषि। या च मनसि सन्तता शिवां तां कुरु मोत्क्रमीः ॥

16. " 'That form of thine which abides in speech, in hearing and in sight and which exists continuously in the mind—make it propitious. Do not depart.

१७. प्राणस्येदं वशे सर्वं त्रिदिवे यत्प्रतिष्ठितम् ।
मातेव पुत्रान्रक्षस्व श्रीश्च प्रज्ञां च विधेहि न इति ॥

17. " 'All this is under the sway of life, as also that which is established in heaven above. Protect us as a mother does her sons. Grant us prosperity and wisdom.' "

II (Up. 3)

१. अथ हैनं कौसल्यश्चाश्वलायनः पप्रच्छ । भगवन्कुत एष प्राणो जायते कथमायात्यस्मिञ्छरीर आत्मानं वा प्रविभज्य कथं प्रातिष्ठते केनोत्क्रमते कथं बाह्यमभिधत्ते कथमध्यात्ममिति ॥

1. Then Kausalya, son of Asvala, asked him—"Venerable Sir, whence is this life born ? How does it come into the body ? And how does it distribute itself and establish itself ? In what way does it depart? How does it relate itself to what is external to the body and how to what is internal and spiritual ?"

२. तस्मै स होवाचातिप्रश्नान्पृच्छसि ब्रह्मिष्ठोऽसीति तस्मात्तेऽहं ब्रवीमि ॥

2. To him he then said, "You are asking questions which are highly transcendental. But, as I think you are most devoted to Brahman, I will tell you.

३. आत्मन एष प्राणो जायते । यथैषा पुरुषे च्छायैतस्मिन्नेतदाततं मनोकृतेनायात्यस्मिञ्छरीरे ॥

3. "This life is born of the Self. As in the case of a man there is the shadow, so is this life connected with that Self. It comes into the body by the activity of the mind.

४. यथा सम्राडेवाधिकृतान्विनियुंक्ते एतान्ग्रामानेतान्ग्रामानधितिष्ठस्वेत्येवमेवैष प्राण इतरान्प्राणान्पृथक्पृथगेव सन्निधत्ते ॥

4. "As a sovereign commands his officers, saying 'You superintend such and such villages'—even so does this life order the other vital breaths to their respective places.

५. पायूपस्थेऽपानं चक्षुः श्रोत्रे मुखनासिकाभ्यां प्राणः स्वयं प्रतिष्ठते मध्ये तु समानः। एष ह्येतद्धुतमन्नं समं नयति तस्मादेताः सप्तार्चिषो भवन्ति ॥

5. "The *apana* breath is stationed in the organs of excretion and reproduction ; the life-breath itself is in the eye and the ear and also in the mouth and the nose ; the *samana* breath in the middle distributes equally the food supplied. From this arise those seven fires.

६. हृदि ह्येष आत्मा। अत्रैतदेकशतं नाडीनां तासां शतं शतमेकैकस्यां द्वासप्ततिर्द्वासप्ततिः प्रतिशाखा नाडीसहस्राणि भवन्त्यासु व्यानश्चरति ॥

6. "In the heart is the self. Here are these one hundred and one blood-vessels. To each one of these belong a hundred smaller vessels. And to each of these again belong seventy-two thousand branching vessels. Within these moves the *vyana* breath.

७. अथैकयोर्ध्व उदानः पुण्येन पुण्यं लोकं नयति। पापेन पापमुभाभ्यामेव मनुष्यलोकम् ॥

7. "Now, rising upwards through one of them, the *udana* breath leads one to the good world as a result of good deeds, and to the evil world as a result of evil deeds, and to the world of men as a result of both.

८. आदित्यो ह वै बाह्यः प्राण उदयत्येष ह्येनं चाक्षुषं प्राणमनुगृह्णानः । पृथिव्यां या देवता सैषा पुरुषस्यापानमवष्टभ्यान्तरा यदाकाशः स समानो वायुर्व्यानः ॥

8. "The sun rises and it is the external life-breath, for it helps the life-breath in the eye; the divinity which is in the earth supports a person's *apana* breath. And the space between the two—that is the *samana* breath ; and the air is the *vyana* breath.

९. तेजो ह वा उदानस्तस्मादुपशान्ततेजाः । पुनर्भवमिन्द्रियैर्मनसि सम्पद्यमानैः ॥

9. "Fire indeed is the *udana* breath. Hence he whose vital heat is quenched goes to rebirth, his senses being merged in his mind.

१०. यच्चित्तस्तेनैष प्राणमायाति प्राणस्तेजसा युक्तः । सहात्मना यथासङ्कल्पितं लोकं नयति ॥

10. "Whatever be a man's last thoughts—with these he comes to life again. And life joined to vital heat, together with the self, leads to whatever world he has fashioned in his thoughts.

११. य एवं विद्वान्प्राणं वेद न हास्य प्रजा हीयतेऽमृतो भवति तदेष श्लोकः ॥

11. "The wise man who thus knows all about Life—his progeny will have no break and himself will become immortal. On this there is the following verse:—

१२. उत्पत्तिमायातिं स्थानं विभुत्वं चैव पञ्चधा । अध्यात्मं चैव प्राणस्य विज्ञायामृतमश्नुते विज्ञायामृतमश्नुत इति ॥

12. " 'The origin of Life, its coming, its staying, its five-fold extension and its relation to the Self—knowing these one obtains immortality.' "

III (Up. 4)

१. अथ हैनं सौर्यायणी गार्ग्यः पप्रच्छ । भगवन्नेतस्मिन्पुरुषे कानि स्वपन्ति कान्यस्मिञ्जाग्रति कतर एष देवः स्वप्नान्पश्यति कस्यैतत्सुखं भवति कस्मिन्नु सर्वे सम्प्रतिष्ठिता भवन्तीति ॥

1. Then Gargya, grandson of Surya, asked him:—

"Venerable Sir, what are the powers that go to sleep in a man when he goes to sleep and what are they that are awake when he is awake? Who is that divinity that witnesses the dreams, and whose is that happiness? And in whom, again, are all these established?"

२. तस्मै स होवाच । यथा गार्ग्य मरीचयोऽर्कस्यास्तं गच्छतः सर्वा एतस्मिंस्तेजोमण्डल एकीभवन्ति ताः पुनः पुनरुदयतः प्रचरन्त्येवं ह वै तत्सर्वं परे देवे मनस्येकी भवति । तेन तर्ह्येष पुरुषो न शृणोति न पश्यति न जिघ्रति न रसयते न स्पृशते नाभिवदते नादत्ते नानन्दयते न विसृजते नेयायते स्वपितीत्याचक्षते ॥

2. To him he then said, "Just as, O Gargya, all the rays of the setting sun become one in an orb of light and spread themselves out when he rises, again and again, even so do all become one in that supreme divinity—the mind. Therefore in that state the man does not see, does not smell, does not taste, does not touch, does not speak, does not take, does not rejoice, does not emit and does not move about. They say, he sleeps.

३. प्राणाग्नय एवैतस्मिन्पुरे जाग्रति ॥

3. "The fires of life alone remain awake in this city.

४. अत्रैष देवः स्वप्ने महिमानमनुभवति। यत् दृष्टं दृष्टमनुपश्यति श्रुतं श्रुतमेवार्थमनुश्रृणोति देशदिगन्तरैश्च प्रत्यनुभूतं पुनः पुनः प्रत्यनुभवति। दृष्टं चादृष्टं च श्रुतं चाश्रुतं चानुभूतं चाननुभूतं च सच्चासच्च सर्वं पश्यति॥ सर्वः पश्यति॥

4. "There, in sleep, the divine mind has experience of its power. It sees again whatever object has been seen, it hears again whatever has been heard, it experiences again and again whatever has been experienced before in different places and directions. Also what has been seen and not been seen, what has been heard and not been heard, what has been experienced and not been experienced, and what is existent and what is non-existent—it sees all; being all, it sees all.

५. स यदा तेजसाभिभूतो भवति। अत्रैष देवः स्वप्नान्न पश्यत्यथैतस्मिञ्छरीर एतत्सुखं भवति॥

5. "But when it is overpowered with light, the mind sees no dreams; then there is happiness for it in the body.

६. स यथा सौम्य वयांसि वासोवृक्षं सम्प्रतिष्ठन्ते। एवं ह वै तत्सर्वं पर आत्मनि सम्प्रतिष्ठते। पृथिवी च पृथिवीमात्रा चापश्चापोमात्रा च तेजश्च तेजोमात्रा च वायुश्च वायुमात्रा चाकाशश्चाकाशमात्रा च चक्षुश्च द्रष्टव्यं च श्रोत्रं च श्रोतव्यं च घ्राणं च घ्रातव्यं च रसश्च रसयितव्यं च त्वक्च स्पर्शयितव्यं च वाक्च वक्तव्यं च हस्तौ चादातव्यं चोपस्थश्चानन्दयितव्यं च पायुश्च विसर्जयितव्यं च पादौ च गन्तव्यं च मनश्च मन्तव्यं च बुद्धिश्च बोद्धव्यं चाहङ्कारश्चाहङ्कर्तव्यं च चित्तं च चेतयितव्यं च तेजश्च विद्योतयितव्यं च प्राणश्च विधारयितव्यं च॥

6. "Just as birds resort to a tree for rest, even so, my friend, all things here go into the supreme Self—earth

and the elements of earth, water and the elements of water, fire and the elements of fire, air and the elements of air, ether and the elements of ether; sight and what can be seen, hearing and what can be heard, smell and what can be smelt, taste and what can be tasted, the skin and what can be touched, speech and what can be spoken, hands and what can be handled, the organ of generation and what can be enjoyed, the organ of excretion and what can be excreted, feet and what can be trodden, the mind and what can be perceived, the intellect and what can be conceived, self-consciousness and what it can be conscious of, thought and what can be thought, light and what can be illumined and life and what can be supported by it.

७. एष हि द्रष्टा स्प्रष्टा श्रोता घ्राता रसयिता मन्ता बोद्धा कर्ता विज्ञानात्मा पुरुषः । स परेऽक्षर आत्मनि सम्प्रतिष्ठते ॥

7. "Verily this seer, toucher, hearer, smeller, taster, perceiver, knower, doer, thinker, this person—he becomes established in the supreme, imperishable Self.

८. परमेवाक्षरं प्रतिपद्यते स यो ह वै तदच्छायमशरीरमलोहितं शुभ्रमक्षरं वेदयते यस्तु सोम्य । स सर्वज्ञः सर्वो भवति तदेष श्लोकः ॥

8. "Verily, O friend, he who recognises the shadowless, bodiless, colourless, pure, imperishable Self attains that supreme imperishable itself. He, knowing all, becomes the All. On this, there is this verse:—

९. विज्ञानात्मा सह देवैश्च सर्वैः प्राणा भूतानि सम्प्रतिष्ठन्ति यत्र । तदक्षरं वेदयते यस्तु सोम्य स सर्वज्ञः सर्वमेवाविवेशेति ॥

9. " 'He who recognises the imperishable Self, in whom the conscious self, with all its powers, its vital breaths and the elements are established—he, O my friend, knowing all, has become the All.' "

IV (Up. 5)

१. अथ हैनं शैब्यः सत्यकामः पप्रच्छ । स यो ह वै तद्भगवन्मनुष्येषु प्रायणान्तमोङ्कारमभिध्यायीत । कतमं वाव स तेन लोकं जयतीति ॥

1. Then Satyakama, son of Sibi, asked him, "Venerable Sir, if among men any one meditates on *Aum* to the end of his life, what world does he win thereby?"

२. तस्मै स होवाच । एतद्वै सत्यकाम परं चापरं ब्रह्म यदोङ्कारः । तस्माद्विद्वानेतेनैवायतनेनैकतरमन्वेति ॥

2. To him he said, "Verily, O Satyakama, this syllable *Aum* is both the higher and the lower Brahman. Therefore he who knows it can reach by its support either the one or the other.

३. स यद्येकमात्रमभिध्यायीत स तेनैव संवेदितस्तूर्णमेव जगत्यामभिसम्पद्यते । तमृचो मनुष्यलोकमुपनयन्ते स तत्र तपसा ब्रह्मचर्येण श्रद्धया सम्पन्नो महिमानमनुभवति ॥

3. "If he meditates on one element of it, he is enlightened even by that and comes back quickly to the earth. The *Rik* verses lead him to the world of men. There, endowed with austerity, chastity and faith, he experiences greatness.

४. अथ यदि द्विमात्रेण मनसि सम्पद्यते सोऽन्तरिक्षं यजुर्भिरुन्नीयते सोमलोकम् । स सोमलोके विभूतिमनुभूय पुनरावर्तते ॥

4. "If he meditates on two elements, then he becomes one with the mind and is led by *Yajus* formulas to the intermediate space, to the lunar world; and having experienced greatness there he returns hither again.

५. यः पुनरेतं त्रिमात्रेणोमित्येतेनैवाक्षरेण परं पुरुषमभिध्यायीत स तेजसि सूर्ये सम्पन्नः । यथा पादोदरस्त्वचा विनिर्मुच्यत एवं ह वै स पाप्मना विनिर्मुक्तः स सामभिरुन्नीयते ब्रह्मलोकं स एतस्माज्जीवघनात्परात्परं पुरिशयं पुरुषमीक्षते । तदेतौ श्लोकौ भवतः ॥

5. "But if with the three elements of the syllable *Aum* he meditates on the highest Person, he becomes one with the light, the sun. And being freed from his sins, as a snake is freed from its skin, he is led by *Saman* chants to the world of Brahma. He sees the Person who dwells in the body, higher than the highest assemblage of life. On this subject there are these two verses:—

६. तिस्रो मात्रा मृत्युमत्यः प्रयुक्त अन्योन्यसक्ता अनुविप्रयुक्ताः क्रियासु बाह्याभ्यन्तरमध्यमासु सम्यक्प्रयुक्तासु न कम्पते ज्ञः ॥

6. " 'These three elements, each by itself, are within the sphere of mortality. But if they are united and not separated from each other and are employed in actions well-performed, internal, external or intermediate—the knower is not shaken.

७. ऋग्भिरेतं यजुर्भिरन्तरिक्षं सामभिर्यत्तत्कवयो वेदयन्ते । तमोङ्कारेणैवायतनेनान्वेति विद्वान्यत्तच्छान्तमजरममृतमभयं परं चेति ॥

7. " 'With the *Rik* verses one gains this world, with the *Yajus* formulas the interspace, and with *Saman* chants that which the sages know. With *Aum* as the sole support the wise man attains to that which is tranquil, undecaying, deathless, fearless and supreme.' "

V (Up. 6)

१. अथ हैनं सुकेशा भारद्वाजः पप्रच्छ । भगवन्हिरण्यनाभः कौसल्यो राजपुत्रो मामुपेत्यैतं प्रश्नमपृच्छत । षोडशकलं भारद्वाज पुरुषं वेत्थ । तमहं कुमारमब्रुवं नाहमिमं वेद यद्यहमिममवेदिषं कथं ते नावक्ष्यमिति । समूलो वा एष परिशुष्यति योऽनृतमभिवदति तस्मान्नार्हाम्यनृतं वक्तुम् । स तूष्णीं रथमारुह्य प्रवव्राज । तं त्वा पृच्छामि क्वासौ पुरुष इति ॥

1. Then Sukesa, son of Bharadvaja, asked him, "Venerable Sir, Hiranyanabha, a prince of Kosala, came to me and asked this question, 'Bharadvaja, do you know the person with sixteen parts?' I replied to the prince, 'I do not know him. If I knew him why would I not tell you? He who speaks an untruth will indeed wither away to his roots. It is not proper for me, therefore, to speak an untruth.' Thereupon he silently mounted his chariot and went away. Now I will ask you, Where is that person?'

२. तस्मै स होवाच । इहैवान्तःशरीरे सोम्य स पुरुषो यस्मिन्नेताः षोडशकलाः प्रभवन्तीति ॥

2. To him he said, "Even here, within the body, O friend, is that person in whom arise these sixteen parts.

३. स ईक्षाञ्चक्रे कस्मिन्नहमुत्क्रान्त उत्क्रान्तो भविष्यामि । कस्मिन्वा प्रतिष्ठिते प्रतिष्ठास्यामीति ॥

3. "He (the person) thought within himself, 'On whose departure shall I be departing, and on whose resting firm shall I be resting?'

४. स प्राणमसृजत प्राणाच्छ्रद्धां खं वायुर्ज्योतिरापः पृथिवीन्द्रियं मनोऽन्नम् । अन्नाद्वीर्यं तपो मन्त्राः कर्म लोका लोकेषु च नाम च ॥

4. "He created life, and from life, faith, space, air, light, water, earth, senses, mind and food; and from

food vitality, austerity, hymns, works, worlds, and in the worlds individuals.

५. स यथेमा नद्यः स्यन्दमानाः समुद्रायणाः समुद्रं प्राप्यास्तं गच्छन्ति भिद्येते तासां नामरूपे समुद्र इत्येवं प्रोच्यते । एवमेवास्य परिद्रष्टुरिमाः षोडशकलाः पुरुषायणाः पुरुषं प्राप्यास्तंगच्छन्ति भिद्येते तासां नामरूपे पुरुष इत्येवं प्रोच्यते । स एषोऽकलोऽमृतो भवति । तदेष श्लोकः ॥

5. "Just as these running streams flowing towards the sea disappear on reaching the sea and are simply called the sea, their name and form being broken up, even so these sixteen parts of this seer, tending towards the person, disappear on reaching him, and are simply called the person, their name and form being broken up. This one is without parts and is immortal. On this there is the following verse:—

६. अरा इव रथनाभौ कला यस्मिन्प्रतिष्ठिताः । तं वेद्यं पुरुषं वेद यथा मा वो मृत्युः परिव्यथा इति ॥

6. " 'He in whom the parts are well established as spokes in the centre of the wheel—know him as the person to be known so that death may not afflict you.' "

७. तान्होवाचैतावदेवाहमेतत्परं ब्रह्म वेद । नातः परमस्तीति ॥

7. To them he said, "Only thus far do I know that supreme Brahman. There is nothing higher than that."

८. ते तमर्चयन्तस्त्वं हि नः पिता योऽस्माकमविद्यायाः परं पारं तारयसीति । नमः परमऋषिभ्यो नमः परमऋषिभ्यः ॥

8. Then they praised him, "Thou art indeed our father, taking us across to the other shore of our ignorance."

Salutation to the supreme sages,
Salutation to the supreme sages.

CHAPTER V

मुण्डकोपनिषत्

From the Mundaka-Upanishad:

I (Up. I. 1)

१. शौनको ह वै महाशालोऽङ्गिरसं विधिवदुपसन्नः पप्रच्छ।
कस्मिन्नु भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति॥

1. Saunaka, a great householder, approached Angiras with due respect and said, "Sir, what is that which, being known, everything else will be known?"

२. तस्मै स होवाच। द्वे विद्ये वेदितव्ये इति ह स्म यद्ब्रह्मविदो
वदन्ति परा चैवापरा च॥

2. To him he replied, "There are two kinds of knowledge to be known, as declared by those who know Brahman—the higher and the lower.

३. तत्रापरा ऋग्वेदो यजुर्वेदः सामवेदोथर्ववेदः शिक्षा कल्पो
व्याकरणं निरुक्तं छन्दो ज्योतिषमिति। अथ परा यया तद-
क्षरमधिगम्यते।

3. "Of these the lower is that of the Rig-Veda, the Yajur-Veda, the Sama-Veda, the Atharva-Veda, and of phonetics, rituals, grammar, etymology, prosody and astrology. And the higher is that by which the Imperishable is apprehended.

४. यत्तदद्रेश्यमग्राह्यमगोत्रमवर्णमचक्षुःश्रोत्रं तदपाणिपादम्।
नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति
धीराः॥

4. "That which cannot be seen or grasped, which has neither origin nor properties, which has neither

eyes nor ears, neither hands nor feet, which is eternal, all-pervading, omnipresent and extremely subtle—that is the Imperishable which the sages regard as the source of all beings.

५. यथोर्णनाभिः सृजते गृह्णते च यथा पृथिव्यामोषधयस्सम्भवन्ति । यथा सतः पुरुषात्केशलोमानि तथाऽक्षरात्सम्भवतीह विश्वम् ॥

5. "Even as a spider sends forth and draws in (its thread), even as plants spring out of the earth, and hairs from the head and the body of a living man—even so does the whole creation arise out of that Imperishable.

६. तपसा चीयते ब्रह्म ततोऽन्नमभिजायते ।
अन्नात्प्राणो मनः सत्यं लोकाः कर्मसु चामृतम् ॥

6. "The Eternal broods and expands, and thence is produced matter, and from matter—life, mind, the elements, the worlds, and actions and their unfailing consequences.

७. यः सर्वज्ञ सर्वविद्यस्य ज्ञानमयं तपः ॥
तस्मादेतद्ब्रह्म नामरूपमन्नं च जायते ॥

7. "He who knows all, who perceives everything and whose brooding thought is wisdom itself—from Him are born this world-soul, these names and forms and this primal matter."

II (Up. I. 2)

१. तदेतत्सत्यं मन्त्रेषु कर्माणि कवयो यान्यपश्यंस्तानि त्रेतायां बहुधा सन्ततानि । तान्याचरथ नित्यं सत्यकामा एष वः पन्थाः सुकृतस्य लोके ॥

1. This is the truth. The rituals which the sages contemplated in the hymns were developed in various

ways in the three Vedas. Perform them always with a sincere desire. This is your way to the world of good works.

२. यदा लेलायते ह्यर्चिः समिद्धे हव्यवाहने ।
तदाज्यभागावन्तरेणाहुतीः प्रतिपादयेच्छ्रद्धया हुतम् ॥

2. When the fire is kindled and the flame flickers one should offer one's oblations—and offer them with faith—between the two places where *ghee* is poured.

३. एह्येहीति तमाहुतयः सुवर्चसः सूर्यस्य रश्मिभिर्यजमानं वहन्ति । प्रियां वाचमभिवदन्त्योऽर्चयन्त्य एष वः पुण्यः सुकृतो ब्रह्मलोकः ॥

3. Saying 'Come, Come', these oblations shining bright will carry the sacrificer along the rays of the sun and utter pleasant words and praise him saying: "This is the holy heaven which you have gained by your good works."

४. प्लवा ह्येते अदृढा यज्ञरूपा अष्टादशोक्तमवरं येषु कर्म ।
एतच्छ्रेयो येऽभिनन्दन्ति मूढा जरामृत्युं ते पुनरेवापियन्ति ॥

4. But frail are these boats, these eighteen sacrificial forms, in which the lower *karma* has been told. Fools who praise this as the highest good are subject to old age and death, again and again.

५. अविद्यायामन्तरे वर्तमानाः स्वयं धीराः पण्डितं मन्यमानाः ।
जङ्घन्यमानाः परियन्ति मूढा अन्धेनैव नीयमाना यथान्धाः ॥

5. Abiding in ignorance, wise in their own esteem, thinking themselves to be learned, these fools wander about much afflicted, like the blind led by one who is himself blind.

६. अविद्यायां बहुधा वर्तमाना वयं कृतार्था इत्यभिमन्यन्ति बालाः । यत्कर्मिणो न प्रवेदयन्ति रागात्तेनातुराः क्षीणलोकाश्च्यवन्ते ॥

6. Though living in ignorance in every way, they childishly say to themselves, "We have accomplished our object." These ritualists never know the truth on account of their attachments and therefore when the fruit of their works is exhausted they sink down and are miserable.

७. इष्टापूर्तं मन्यमाना वरिष्ठं नान्यच्छ्रेयो वेदयन्ते प्रमूढाः । नाकस्य पृष्ठे ते सुकृतेऽनुभूत्वा इमं लोकं हीनतरं वा विशन्ति ॥

7. Considering sacrifices and good works as most important these deluded men know no higher good, and, having enjoyed on the heights of heaven the reward of their good works, they enter again this world or even a lower one.

८. तपः श्रद्धे ये ह्युपवसन्त्यरण्ये शान्ता विद्वांसो भैक्षचर्यां चरन्तः । सूर्यद्वारेण ते विरजाः प्रयान्ति यत्रामृतः स पुरुषो ह्यव्ययात्मा ॥

8. But those who practise austerities and faith in the forest, being tranquil and wise, and leading the life of a mendicant, free from passion, depart through the sun to where dwells that immortal, imperishable Person.

९. परीक्ष्य लोकान्कर्मचितान्ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन । तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत्समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥

9. Let a Brahmana, after he has examined these worlds, which are gained by works, acquire freedom from desire. The uncreated is not to be gained by mere works. To acquire this knowledge let him take the sacrificial fuel in his hand and approach a teacher who is learned and well established in Brahman.

तस्मै स विद्वानुपसन्नाय सम्यक्प्रशान्तचित्ताय शमान्विताय ।
येनाक्षरं पुरुषं वेद सत्यं प्रोवाच तां तत्त्वतो ब्रह्मविद्याम् ॥

10. To a pupil who thus approaches him in due form and whose heart is subdued and who has attained perfect peace the wise teacher will impart the knowledge of Brahman by which the true immortal Person is known.

III (Up. II. 1)

१. तदेतत्सत्यं यथा सुदीप्तात्पावकाद्विस्फुलिङ्गाः सहस्रशः प्रभवन्ते सरूपाः । तथाऽक्षराद्विविधाः सोम्य भावाः प्रजायन्ते तत्र चैवापियन्ति ॥

1. This is the truth. As from a blazing fire sparks of like form issue forth by the thousand, even so, my friend, various beings issue forth from the Imperishable and also return thither.

२. दिव्यो ह्यमूर्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः ।
अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात्परतः परः ॥

2. Divine and formless is that Person. He is without and within, unborn and pure, transcending life and mind and higher than the high Imperishable.

३. एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च ।
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥

3. From Him are born life, mind and all the senses —and also space, air, light, water and the earth which supports all.

४. अग्निर्मूर्धा चक्षुषी चन्द्रसूर्यौ दिशः श्रोत्रे वाग्विवृताश्च वेदाः ।
वायुः प्राणो हृदयं विश्वमस्य पद्भ्यां पृथिवी ह्येष सर्वभूतान्तरात्मा ॥

4. Fire is His head, the sun and the moon are His eyes, the quarters are His ears, the revealed Vedas are

His voice, and wind is His breath, the universe is His heart, and the earth has come from His feet. He is indeed the inner Self of all created things.

५. तस्मादग्निः समिधो यस्य सूर्यः सोमात्पर्जन्य ओषधयः पृथिव्याम् । पुमान्रेतः सिञ्चति योषितायां बह्वीः प्रजाः पुरुष-त्सम्प्रसूताः ॥

5. From Him comes the fire whose fuel is the sun; from the moon comes rain; and from the earth herbs; and man scatters seed in woman. Thus many beings are begotten from the Purusha.

६. तस्मादृचः साम यजूंषि दीक्षा यज्ञाश्च सर्वे क्रतवो दक्षिणाश्च । संवत्सरश्च यजमानश्च लोकाः सोमो यत्र पवते यत्र सूर्यः ॥

6. From Him come the Rik, the Saman, the Yajus, the Diksha, and all sacrifices and ceremonies and sacrificial gifts—the year too, and the sacrificer and the worlds where the moon shines bright as well as the sun.

७. तस्माच्च देवा बहुधा सम्प्रसूताः साध्या मनुष्याः पशवो वयांसि । प्राणापानौ व्रीहियवौ तपश्च श्रद्धा सत्यं ब्रह्मचर्यं विधिश्च ॥

7. From Him are born the various gods and demigods, and men and cattle and birds; and also the breaths of life, rice and corn, penance and faith, and truth, chastity and law.

८. सप्त प्राणाः प्रभवन्ति तस्मात् सप्तार्चिषः समिधः सप्त होमाः । सप्त इमे लोका येषु चरन्ति प्राणा गुहाशया निहिताः सप्त सप्त ॥

8. From Him are born the seven Pranas (organs of sense) and also the seven flames and their sevenfold

fuel, the seven oblations and these seven worlds in which move the sense-organs, resting in the cave of the heart, fixed there, seven and seven.

९. अतः समुद्रा गिरयश्च सर्वेऽस्मात्स्यन्दन्ते सिन्धवः सर्वरूपाः ।
अतः सर्वा ओषधयो रसाश्च येनैष भूतैस्तिष्ठते ह्यन्तरात्मा ॥

9. From Him come all the seas and the mountains; from Him flow the rivers of every kind; from Him come all the herbs and their juices, by which this inner soul subsists along with the elements.

१०. पुरुष एवेदं विश्वं कर्म तपो ब्रह्म परामृतम् । एतद्यो वेद निहितं गुहायां सोऽविद्याग्रन्थिं विकिरतीह सोम्य ॥

10. The Purusha alone is all this universe—sacrifices and austerities. All this is Brahman, the highest and the immortal. He who knows that which is hidden in the cave of the heart—he cuts asunder, my friend, the knot of ignorance even here on earth.

IV (Up. II. 2)

१. आविः सन्निहितं गुहाचरं नाम महत्पदमत्रैतत्समर्पितम् । एजत्प्राणन्निमिषच्च यदेतज्जानथ सदसद्वरेण्यं परं विज्ञानाद्यद्वरिष्ठं प्रजानाम् ॥

1. Radiant and near, indeed stirring in the heart itself, is that great Being. In it is centred everything —everything that moves and breathes and winks. Know this which is both being and non-being, adorable, supreme and beyond the understanding of men.

२. यदर्चिमद्यदणुभ्योऽणु च यस्मिँल्लोका निहिता लोकिनश्च । तदेतदक्षरं ब्रह्म स प्राणस्तदु वाङ्मनः । तदेतत्सत्यं तदमृतं तद्वेद्धव्यं सोम्य विद्धि ॥

2. That which is luminous and subtler than the subtle and in which are founded all the worlds and their

inhabitants—that is the eternal Brahman. It is life, it is speech, it is mind. It is truth, it is immortality. It is to be known. Know it, O friend.

३. धनुर्गृहीत्वौपनिषदं महास्त्रं शरं ह्युपासानिशितं सन्दधीत।
आयम्य तद्भावगतेन चेतसा लक्ष्यं तदेवाक्षरं सोम्य विद्धि॥

3. Taking the Upanishad as your bow, as your great weapon, fix on it the arrow sharpened by devotion, and then, drawing it with a mind concentrated on That, hit the target of that Eternal, O friend.

४. प्रणवो धनुः शरो ह्यात्मा ब्रह्म तल्लक्ष्यमुच्यते।
अप्रमत्तेन वेद्धव्यं शरवत्तन्मयो भवेत्॥

4. Aum is the bow, one's own self is the arrow and Brahman is said to be its aim. It should be hit by a man who is undistracted. And like the arrow he should become one with It.

५. यस्मिन्द्यौः पृथिवी चान्तरिक्षमोतं मनः सह प्राणैश्च सर्वैः।
तमेवैकं जानथ आत्मानमन्या वाचो विमुञ्चथामृतस्यैष सेतुः॥

5. He in whom are woven together the heaven and the earth and the sky, and also the mind and the senses —know Him alone as the Self and leave off all other words. He is the bridge to immortality.

६. अरा इव रथनाभौ संहता यत्र नाड्यः स एषोऽन्तश्चरते बहुधा जायमानः। ओमित्येवं ध्यायथात्मानं स्वस्तिः वः पाराय तमसः परस्तात्॥

6. Where the arteries meet together like the spokes on a nave—there He moves about making Himself manifold. Meditate on Aum as the Self. May you be successful in crossing over to the farther shore of darkness!

७. यः सर्वज्ञः सर्वविद्यस्यैष महिमा भुवि ।
दिव्ये ब्रह्मपुरे ह्येष व्योम्न्यात्मा प्रतिष्ठितः ॥

7. He who knows all, who understands all and to whom belongs the glory on the earth—He is the Self established in the divine city of Brahman (the heart) as well as in space.

८. मनोमयः प्राणशरीरनेता प्रतिष्ठितोऽन्ने हृदयं सन्निधाय ।
तद्विज्ञानेन परिपश्यन्ति धीरा आनन्दरूपममृतं यद्विभाति ॥

8. He consists of mind, He guides the senses and the body. Established in the body He controls the heart. The wise, through their understanding, behold the Eternal, which shines forth full of bliss.

९. भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परावरे ॥

9. The fetters of the heart are broken, all doubts are dissolved and one's works melt away when He that is both high and low is seen.

१०. हिरण्मये परे कोशे विरजं ब्रह्म निष्कलम् ।
तच्छुभ्रं ज्योतिषां ज्योतिस्तद्यदात्मविदो विदुः ॥

10. In the innermost sheath of golden hue there is Brahman without stain and without parts. It is the Pure. It is the Light of lights. That is what they know who know the Self.

११. न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽय-
मग्निः । तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥

11. The Sun does not shine there, nor the moon and the stars, nor these lightnings, much less this fire. When He shines everything shines after Him. By His light all this is lighted.

१२. ब्रह्मैवेदममृतं पुरस्ताद्ब्रह्म पश्चाद्ब्रह्म दक्षिणतश्चोत्तरेण ।
अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥

12. That immortal Brahman is before; that Brahman is behind; that Brahman is to the right and to the left. It is stretched below and above. Brahman indeed is all this. It is the best.

V (Up. III. 1)

१. द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्ति अनश्नन्नन्यो अभिचाकशीति ॥

1. Two birds, inseparable companions, cling to the same tree. One of them eats the sweet fruit, the other looks on without eating.

२. समाने वृक्षे पुरुषो निमग्नोऽनीशया शोचति मुह्यमानः ।
जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः ॥

2. On the self-same tree man sits immersed and deluded and grieves on account of his helplessness. But when he sees the other—the Lord who is worshipped by all—and His glory, he becomes freed from sorrow.

३. यदा पश्यः पश्यते रुक्मवर्णं कर्तारमीशं पुरुषं ब्रह्मयोनिम् ।
तदा विद्वान्पुण्यपापे विधूय निरञ्जनः परमं साम्यमुपैति ॥

3. When the seer sees the radiant Creator, the Lord, the Person who has His source in Brahman, then does he become a knower and, shaking off good and evil and becoming free from stain, reach supreme equality with the Lord.

४. प्राणो ह्येष यः सर्वभूतैर्विभाति विजानन्विद्वान्भवते नातिवादी ।
आत्मक्रीड आत्मरतिः क्रियावानेष ब्रह्मविदां वरिष्ठः ॥

4. He is the Life shining through all beings. The wise man who knows Him will not talk of anything

else. He revels in the Self, he delights in the Self, and, having performed his works, he is established in Brahman, and is the best of those who know Brahman.

५. सत्येन लभ्यस्तपसा ह्येष आत्मा सम्यग्ज्ञानेन ब्रह्मचर्येण नित्यम्।
अन्तःशरीरे ज्योतिर्मयो हि शुभ्रो यं पश्यन्ति यतयः क्षीणदोषाः॥

5. By truthfulness, by austerities, by right knowledge and by ceaseless abstinence is that Self to be gained. He whom the sinless ascetics behold is pure and like a light within the body.

६. सत्यमेव जयते नानृतं सत्येन पन्था विततो देवयानः।
येनाक्रमन्त्यृषयो ह्याप्तकामा यत्र तत्सत्यस्य परमं निधानम्॥

6. Truth alone succeeds, not falsehood. By truth is laid out the path of the gods, on which the sages whose desires are fulfilled proceed to where there is the highest repository of truth.

७. बृहच्च तद्दिव्यमचिन्त्यरूपं सूक्ष्माच्च तत्सूक्ष्मतरं विभाति।
दूरात्सुदूरे तदिहान्तिके च पश्यत्स्विहैव निहितं गुहायाम्॥

7. Grand, divine, inconceivable in form and smaller than the small, it shines forth. It is farther than the far and yet it is here at hand, hidden in the hearts of those who see it even here.

८. न चक्षुषा गृह्यते नापि वाचा नान्यैर्देवैस्तपसा कर्मणा वा।
ज्ञानप्रसादेन विशुद्धसत्त्वस्ततस्तु तं पश्यते निष्कलं ध्यायमानः॥

8. He is not grasped by the eye, nor even by speech, nor by the other senses—no, not by austerities or by works. When a man's nature is purified by the serene light of knowledge, then through meditation he can see Him who is without parts.

९. एषोऽणुरात्मा चेतसा वेदितव्यो यस्मिन्प्राणः पञ्चधा संविवेश ।
प्राणैश्चित्तं सर्वमोतं प्रजानां यस्मिन्विशुद्धे विभवत्येष आत्मा ॥

9. That subtle Self is to be known by thought, into which the senses have entered fivefold The whole thinking of men is interwoven with the senses. And when that is purified, the Self shines forth of itself.

१०. यं यं लोकं मनसा संविभाति विशुद्धसत्त्वः कामयते यांश्च कामान्
तं तं लोकं जयते तांश्च कामांस्तस्मादात्मज्ञं ह्यर्चयेद्भूतिकामः ॥

10. Whatever world a man of purified nature imagines in his mind and whatever desires he desires—he wins that world and he obtains those desires. Therefore let a man who desires prosperity honour him who knows the Self.

VI (Up. III. 2)

१. स वेदैतत्परमं ब्रह्म धाम यत्र विश्वं निहितं भाति शुभ्रम् ।
उपासते पुरुषं ये ह्यकामास्ते शुक्रमेतदतिवर्तन्ति धीराः ॥

1. He (the knower of the Self) knows the supreme abode of Brahman, resting on whom the universe shines radiant The wise who, having no desires, worship the Purusha—they overcome the seed of rebirth

२. कामान्यः कामयते मन्यमानः स कामभिर्जायते तत्र तत्र ।
पर्याप्तकामस्य कृतात्मनस्तु इहैव सर्वे प्रविलीयन्ति कामाः ॥

2. He who cherishes desires, ever thinking of them, is born again here and there on account of those desires, while for him whose desires are fulfilled and who has realised the Self all desires vanish even here on earth.

३. नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन।
यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनूं स्वाम्॥

3. This Self cannot be gained by the study of scriptures, nor by the power of intellect, nor even by much hearing. It can be gained only by him whom it chooses. To him it reveals its true nature.

४. नायमात्मा बलहीनेन लभ्यो न च प्रमादात्तपसो वाऽप्यलिङ्गात्।
एतैरुपायैर्यतते यस्तु विद्वांस्तस्यैष आत्मा विशते ब्रह्मधाम॥

4. This Self cannot be gained by one who is devoid of strength, who is without earnestness and without the right kind of austerity. But if a wise man strives after it by these means, his spirit enters the abode of Brahman.

५. सम्प्राप्यैनमृषयो ज्ञानतृप्ताः कृतात्मानो वीतरागाः प्रशान्ताः।
ते सर्वगं सर्वतः प्राप्य धीरा युक्तात्मानः सर्वमेवाविशन्ति॥

5. When they have reached Him, the sages become satisfied through their knowledge. They become perfect in their souls—tranquil and free from passion. These wise men, having reached the Omnipresent on all sides with concentrated minds, enter into the All itself.

६. वेदान्तविज्ञानसुनिश्चितार्थाः संन्यासयोगाद्यतयः शुद्धसत्त्वाः।
ते ब्रह्मलोकेषु परान्तकाले परामृताः परिमुच्यन्ति सर्वे॥

6. Having well ascertained the object of the knowledge of Vedanta and having purified their minds by the Yoga of renunciation, these ascetics, enjoying the highest immortality, become free in the worlds of Brahma at the time of death.

७. गताः कलाः पञ्चदश प्रतिष्ठा देवाश्च सर्वे प्रतिदेवतासु ।
कर्माणि विज्ञानमयश्च आत्मा परेऽव्यये सर्व एकीभवन्ति ॥

7. Their fifteen parts have gone back to their elements, and the powers of their senses to their respective deities Their works and their understanding self have all become one in the supreme Imperishable.

८. यथा नद्यः स्यन्दमानाः समुद्रेऽस्तं गच्छन्ति नामरूपे विहाय ।
तथा विद्वान्नामरूपाद्विमुक्तः परात्परं पुरुषमुपैति दिव्यं ॥

8. As the flowing rivers disappear in the ocean, losing their name and form, so does the knower, freed from name and form, go to the divine Purusha, higher than the high.

९. स यो ह वै तत्परमं ब्रह्म वेद ब्रह्मैव भवति नास्याब्रह्मवित्कुले भवति । तरति शोकं तरति पाप्मानं गुहाग्रन्थिभ्यो विमुक्तोऽमृतोभवति ॥ तदेतदृचाभ्युक्तम्—

9. Indeed he who knows the supreme Brahman becomes Brahman himself In his family no one who does not know Brahman will be born. He overcomes grief. He overcomes sin Free from the fetters of the heart he becomes immortal This is declared in the following verse :—

१० क्रियावन्तः श्रोत्रिया ब्रह्मनिष्ठाः स्वयं जुह्वत एकर्षिं श्रद्धयन्तः ।
तेषामेवैतां ब्रह्मविद्यां वदेत शिरोव्रतं विधिवद्यैस्तु चीर्णम् ॥

10. Let a man impart this knowledge of Brahman to those only who have performed all rites, who are well versed in the Veda, who are intent on Brahman, who by themselves have offered with faith oblations in the Ekarshi fire, and who have duly observed the vow of the head

११. तदेतत्सत्यमृषिरङ्गिराः पुरोवाच नैतदचीर्णव्रतोऽधीते ।
नमः परमऋषिभ्यो नमः परमऋषिभ्यः ॥

11. This is the truth which the seer Angiras declared of yore. Let no one who has not carried out the vow read it. Adoration to the highest Rishis! Adoration to the highest Rishis!

CHAPTER VI

माण्डूक्योपनिषत्

From the Mandukya-Upanishad :

१. हरिः ओं ॥ ओमित्येतदक्षरमिदं सर्वं तस्योपव्याख्यानं भूतं भवद्भविष्यदिति सर्वमोङ्कार एव । यच्चान्यत्त्रिकालातीतं तदप्योङ्कार एव ॥

1. Aum—this syllable is this whole world. Its explanation is :—

The past, the present and the future—all this is only the syllable Aum. And whatever else there is that transcends the threefold time—that too is only the syllable Aum.

२. सर्वं ह्येतद्ब्रह्मायमात्मा ब्रह्म सोऽयमात्मा चतुष्पात् ॥

2. Everything here is verily Brahman. This self is Brahman. This same self has four quarters.

३. जागरितस्थानो बहिःप्रज्ञः सप्ताङ्ग एकोनविंशतिमुखः स्थूलभुग्वैश्वानरः प्रथमः पादः ॥

3. The first quarter is Vaisvanara, whose sphere is the waking state, who cognises external objects, who has seven limbs and nineteen mouths and who enjoys gross material objects.

४. स्वप्नस्थानोऽन्तःप्रज्ञः सप्ताङ्ग एकोनविंशतिमुखः प्रविविक्तभुक्तैजसो द्वितीयः पादः ॥

4. The second quarter is Taijasa, whose sphere is the dream state, who cognises internal objects, who has seven limbs and nineteen mouths and who enjoys objects which are subtle.

५. यत्र सुप्तो न कञ्चन कामं कामयते न कञ्चन स्वप्नं पश्यति तत्सुषुप्तम्। सुषुप्तस्थान एकीभूतः प्रज्ञानघन एवानन्दमय यो ह्यानन्दभुक्चेतोमुखः प्राज्ञस्तृतीयः पादः ॥

5. Where one, being fast asleep, does not desire any desire whatsoever and does not see any dream whatsoever—that is the state of deep sleep. The third quarter is Prajna, whose sphere is this state of deep sleep, who has become unified, who is verily a mass of cognition, who is full of bliss and who enjoys bliss and whose opening is thought.

६. एष सर्वेश्वर एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः सर्वस्य प्रभवाप्ययौ हि भूतानाम् ॥

6. This is the Lord of all, this is the knower of all, this is the inner controller. This is the source of all, for this is the beginning and the end of beings.

७. नान्तः प्रज्ञं न बहिः प्रज्ञं नोभयतः प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम्। अदृश्यमव्यवहार्यमग्राह्यमलक्षणमचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥

7. That which does not cognise either internal objects or external objects, which is not a mass of cognition, which is neither cognitive nor non-cognitive—that which cannot be seen, which cannot be described, which cannot be grasped, which has no distinctive marks, which cannot be thought of, which cannot be designated,—that of which the essence is the knowledge of the oneness of the Self, that in which the world ceases to exist—the peaceful, the benign, the non-dual—such, they think, is the fourth quarter. That is the Atman. That is to be known.

CHAPTER VII

तैत्तिरीयोपनिषत्

From the Taittiriya-Upanishad:

I (Up. I. 4)

१. यश्छन्दसामृषभो विश्वरूपः । छन्दोभ्योऽमृतात्सम्बभूव । स मेन्द्रो मेधया स्पृणोतु । अमृतस्य देव धारणो भूयासम् । शरीरं मे विचर्षणम् । जिह्वा मे मधुमत्तमा । कर्णाभ्यां भूरि विश्रुवम् । ब्रह्मणः कोशोसि मेधया पिहितः । श्रुतं मे गोपाय ॥

1. May He who is pre-eminent among the Vedic hymns, who assumes all forms and who has sprung into being from the immortal Vedas—may that Lord (Aum) strengthen me with wisdom! May I, O God, become the possessor of immortality!

May my body be vigorous, my tongue exceedingly sweet! May my ears hear much! Thou art the shrine of Brahman covered with wisdom. Guard for me what I have learnt!

२. आवहन्ती वितन्वाना कुर्वाणा चीरमात्मनः । वासांसि मम गावश्च अन्नपाने च सर्वदा । ततो मे श्रियमावह । लोमशां पशुभिः सह स्वाहा । आमायन्तु ब्रह्मचारिणः स्वाहा । विमायन्तु ब्रह्मचारिणः स्वाहा । प्रमायन्तु ब्रह्मचारिणः स्वाहा । दमायन्तु ब्रह्मचारिणः स्वाहा । शमायन्तु ब्रह्मचारिणः स्वाहा ॥

2 Bring then unto me that prosperity which always brings, increases and preserves long for me clothes and cattle, food and drink—prosperity in wool along with the cattle. Svaha !

May students of sacred knowledge flock to me!

May students of sacred knowledge flock to me from every side!

May students of sacred knowledge flock to me in large numbers!

May the students curb their senses!

May the students become tranquil in mind!

३. यशो जनेऽसानि स्वाहा । श्रेयान्वस्यसोऽसानि स्वाहा । तं त्वा भग प्रविशानि स्वाहा । स मा भग प्रविश स्वाहा । तस्मिन्सहस्रशाखे । निभगाहं त्वयि मृजे स्वाहा । यथापः प्रवता यन्ति यथा मासा अहर्जरम् । एवं मां ब्रह्मचारिणः । धातरायन्तु सर्वतः स्वाहा । प्रतिवेशोऽसि प्र मा भाहि प्र मा पद्यस्व ॥

3. May I become famous among men!

May I become more renowned than the rich!

May I enter into Thee, O Lord!

Do Thou enter into me, O Lord!

In Thee, O Lord, consisting of a thousand branches, may I be cleansed!

As waters run downward, as months run into years—even so, O Lord, may students flock to me from every side!

Thou art my refuge! Enlighten me! Take possession of me!

II (Up. I. 11)

१. वेदमनूच्याचार्योऽन्तेवासिनमनुशास्ति । सत्यं वद । धर्मं चर स्वाध्यायान्मा प्रमदः । आचार्याय प्रियं धनमाहृत्य प्रजातन्तुं मा व्यवच्छेत्सीः । सत्यान्न प्रमदितव्यम् । धर्मान्न प्रमदितव्यम् । कुशलान्न प्रमदितव्यम् । भूत्यै न प्रमदितव्यम् । स्वाध्यायप्रवचनाभ्यां न प्रमदितव्यम् ॥

1. Having taught the Veda the teacher instructs the pupil :—

"Speak the truth! Do thy duty! Do not neglect the study of the Veda! After bringing to thy teacher the reward that is pleasing to him, do not cut off the line of thy progeny! Do not swerve from truth! Do not swerve from duty! Do not neglect well-being! Do not neglect prosperity! Do not neglect the study and the teaching of the Veda!

२. देवपितृकार्याभ्यां न प्रमदितव्यम् । मातृदेवो भव । पितृदेवो भव । आचार्यदेवो भव । अतिथिदेवो भव । यान्यनवद्यानि कर्माणि तानि सेवितव्यानि नो इतराणि । यान्यस्माकं सुचरितानि तानि त्वयोपास्यानि नो इतराणि ॥

2. "Do not neglect the rites due to the gods and thy ancestors! Let thy mother be to thee like a god! Let thy father be to thee like a god! Let thy teacher be to thee like a god! Let thy guest be to thee like a god! Whatever actions are blameless—those should be performed and not others. Whatever good practices there are among us—they are to be adopted by thee, not others.

३. ये के चास्मच्छ्रेयांसो ब्राह्मणाः तेषां त्वयाऽऽसनेन प्रश्वसितव्यम् । श्रद्धया देयम् । अश्रद्धयाऽदेयम् । श्रिया देयम् । ह्रिया देयम् । भिया देयम् । संविदा देयम् ।

3. "Whatever good Brahmanas there are superior to us—they should be given a seat and served by thee. Whatever thou givest—give it with faith, not without faith. Give generously, give with modesty, with fear, with sympathy.

४. अथ यदि ते कर्मविचिकित्सा वा वृत्तविचिकित्सा वा स्यात् । ये तत्र ब्राह्मणाः सम्मर्शिनः । युक्ता आयुक्ताः । अलूक्षा धर्मकामाः स्युः । यथा ते तत्र वर्तेरन् । तथा तत्र वर्तेथाः ।

अथाभ्याख्यातेषु । ये तत्र ब्राह्मणाः सम्मर्शिनः । युक्ता आयुक्ताः । अलूक्षा धर्मकामाः स्युः । यथा ते तत्र वर्तेरन् । तथा तत्र वर्तेथाः । एष आदेशः । एष उपदेशः । एषा वेदोपनिषत् । एतदनुशासनम् । एवमुपासितव्यम् । एवमु चैतदुपास्यम् ॥

4. "If there should be any doubt in thy mind with regard to any deed or with regard to conduct—in that case conduct thyself as Brahmanas do who are competent to judge, who are devoted, but not led by others, and who are not harsh lovers of virtue.

"And then with regard also to persons who have been spoken against, conduct thyself towards them as Brahmanas do who are competent to judge, who are devoted, but not led by others, and who are not harsh lovers of virtue.

"This is the rule; this is the teaching. This is the secret of the Veda. This is the command. Thus should one observe. Thus indeed should it be observed."

III (Up. II. 1, 9.)

१. ओं ब्रह्मविदाप्नोति परम् । तदेषाभ्युक्ता । सत्यं ज्ञानमनन्तं ब्रह्म । यो वेद निहितं गुहायां परमे व्योमन् । सोऽश्नुते सर्वान्कामान्सह ब्रह्मणा विपश्चितेति ॥

1. Aum! The Knower of Brahman reaches the Supreme. On this the following has been said: "He who knows Brahman, the Real, the Intelligent and the Infinite, placed in the depth of the heart as well as in the highest heaven—he realises all desires along with Brahman, the intelligent."

२. यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह । आनन्दं ब्रह्मणो विद्वान् । न बिभेति कुतश्चनेति । एतं ह वाव न तपति । किमहं साधु नाकरवम् । किमहं पापमकरवमिति । स य एवं विद्वानेते

आत्मानं स्पृणुते । उभे ह्येवैष एते आत्मानं स्पृणुते । य एवं वेद । इत्युपनिषत् ॥

2. He who knows the bliss of that Brahman from which all speech, with the mind, turns away unable to reach it—he does not fear anything from anywhere. He does not distress himself with the thought, 'Why did I not do what is good? Why did I do what is bad?' He who knows this saves himself from these thoughts. For, truly, he who knows this saves himself from both of these. This is the Upanishad.

IV (Up. III. 1-6)

१. भृगुर्वै वारुणिः । वरुणं पितरमुपससार । अधीहि भगवो ब्रह्मेति । तस्मा एतत्प्रोवाच । अन्नं प्राणं चक्षुः श्रोत्रं मनो वाचमिति । तं होवाच । यतो वा इमानि भूतानि जायन्ते । येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति । तद्विजिज्ञासस्व । तद्ब्रह्मेति ॥

1. Bhrigu, son of Varuna, approached his father and said, "Sir, teach me Brahman."

To him he said, "Matter, life, sight, hearing, mind and speech"—(these are the means). He said further, "That from which these beings are born, that by which, when born, they live, and that into which they enter on passing away—try to know that. That is Brahman."

२. स तपोऽतप्यत । स तपस्तप्त्वा । अन्नं ब्रह्मेति व्यजानात् । अन्नाद्ध्येव खल्विमानि भूतानि जायन्ते । अन्नेन जातानि जीवन्ति । अन्नं प्रयन्त्यभिसंविशन्तीति । तद्विज्ञाय । पुनरेव वरुणं पितरमुपससार । अधीहि भगवो ब्रह्मेति । तं होवाच । तपसा ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति ॥

2. He performed penance. Having performed penance, he understood that matter was Brahman. For

it is from matter that these beings are born, it is by matter that, when born, they live, and it is matter that they enter, on passing away.

Having understood this he again approached his father Varuna and said, "Sir, teach me Brahman."

Then he said to him, "Try to know Brahman through penance, for penance is the best means."

३. स तपोऽतप्यत । स तपस्तप्त्वा । प्राणो ब्रह्मेति व्यजानात् । प्राणाद्ध्येव खल्विमानि भूतानि जायन्ते । प्राणेन जातानि जीवन्ति प्राणं प्रयन्त्यभिसंविशन्तीति । तद्विज्ञाय । पुनरेव वरुणं पितरमुपससार । अधीहि भगवो ब्रह्मेति । तं होवाच । तपसा ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति ॥

3. He performed penance. Having performed penance he understood that life was Brahman. For it is from life that these beings are born. It is through life that, when born, they live, and it is life that they enter on passing away.

Having understood this, he again approached his father Varuna and said, "Sir, teach me Brahman." Then he said to him, "Try to know Brahman through penance. For penance is the best means."

४. स तपोऽतप्यत । स तपस्तप्त्वा । मनो ब्रह्मेति व्यजानात् । मनसो ह्येव खल्विमानि भूतानि जायन्ते । मनसा जातानि जीवन्ति । मनः प्रयन्त्यभिसंविशन्तीति । तद्विज्ञाय । पुनरेव वरुणं पितरमुपससार । अधीहि भगवो ब्रह्मेति । तं होवाच । तपसा ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति ॥

4. He went and performed penance. Having performed penance he understood that mind was Brahman. For it is from mind that these beings are born. It is through mind that, when born, they live, and it is mind that they enter on passing away.

Having understood this he again approached his father Varuna and said, "Sir, teach me Brahman."

Then he said to him, "Try to know Brahman through penance. For penance is the best means"

५. स तपोऽतप्यत। स तपस्तप्त्वा। विज्ञानं ब्रह्मेति व्यजानात्। विज्ञानाद्ध्येव खल्विमानि भूतानि जायन्ते। विज्ञानेन जातानि जीवन्ति। विज्ञानं प्रयन्त्यभिसंविशन्तीति। तद्विज्ञाय। पुनरेव वरुणं पितरमुपससार। अधीहि भगवो ब्रह्मेति। तं होवाच। तपसा ब्रह्म विजिज्ञासस्व। तपो ब्रह्मेति॥

5. He went and performed penance. Having performed penance he understood that understanding was Brahman. For it is from understanding that these beings are born It is by understanding that, when born, they live, and it is understanding that they enter on passing away.

Having understood this, he again approached his father Varuna and said, "Sir, teach me Brahman."

Then he said to him, "Try to know Brahman through penance For penance is the best means."

६. स तपोऽतप्यत। स तपस्तप्त्वा। आनन्दो ब्रह्मेति व्यजानात्। आनन्दाद्ध्येव खल्विमानि भूतानि जायन्ते। आनन्देन जातानि जीवन्ति। आनन्दं प्रयन्त्यभिसंविशन्तीति। सैषा भार्गवी वारुणी विद्या। परमे व्योमन्प्रतिष्ठिता। स य एवं वेद प्रतितिष्ठति। अन्नवानन्नादो भवति। महान्भवति प्रजया पशुभिर्ब्रह्मवर्चसेन। महान्कीर्त्या॥

6. He went and performed penance Having performed penance he understood that perfect bliss was Brahman For it is from bliss that these beings are born. It is by bliss that, when born, they live, and it is bliss that they enter on passing away. This is the

wisdom of Bhrigu and Varuna established in the highest heaven. He who knows this becomes well established. He becomes rich in food and enjoys his food. He becomes great in offspring and cattle and in the splendour of sacred knowledge and great in fame.

V (Up. III. 10.)

१. स यश्चायं पुरुषे। यश्चासावादित्ये। स एकः। स य एवंवित्। अस्माल्लोकात्प्रेत्य। एतमन्नमयमात्मानमुपसङ्क्रम्य। एतं प्राणमयमात्मानमुपसङ्क्रम्य। एतं मनोमयमात्मानमुपसङ्क्रम्य। एतं विज्ञानमयमात्मानमुपसङ्क्रम्य। एतमानन्दमयमात्मानमुपसङ्क्रम्य इमाँल्लोकान्कामान्नी इमाँ कामरूप्यनुसञ्चरन्। एतत्साम गायन्नास्ते॥

1. He who is here in man and He who is yonder in the sun—He is one.

He who knows this, when he has departed from this world, proceeds to the self which consists of food, proceeds thence to the self which consists of life, proceeds thence to the self which consists of mind, proceeds thence to the self which consists of understanding, proceeds thence to the self which consists of bliss and goes up and down the worlds eating the food he desires and assuming the forms he desires. He sits singing this song :—

२. हा ३ वु हा ३ वु हा ३ वु। अहमन्नमहमन्नमहमन्नम्। अहमन्नादो ३ऽ हमन्नादो ३ऽ हमन्नादः। अहं श्लोककृदहं श्लोककृदहं श्लोककृत्। अहमस्मि प्रथमजा ऋता ३ स्य। पूर्वं देवेभ्यो अमृतस्य ना ३ भायि। यो मा ददाति स इदेव मा ३ वाः। अहमन्नमन्नमदन्तमा ३ द्मि॥ अहं विश्वं भुवनमभ्यभवा ३ म्। सुवर्णज्योतीः। य एवं वेद। इत्युपनिषत्॥

2. Oh ! wonderful, wonderful, wonderful!
I am food, I am food, I am food !
I am the eater of food, I am the eater of food,
I am the eater of food !
I am the composer, I am the composer, I am the
composer !
I am the first-born of the world-order !
Earlier than the gods, I was in the centre of
the Immortal !
Whoso gives me away—he alone thus saves me.
And him who eats food by himself I eat as food.
I have overcome the world and like the glorious
sun I shine !
He who knows this—This is the Upanishad !

CHAPTER VIII

ऐतरेयोपनिषत्

From the Aitareya-Upanishad

१. ओं ॥ आत्मा वा इदमेक एवाग्र आसीत् । नान्यत्किञ्चन मिषत् । स ईक्षत लोकान्नु सृजा इति ॥ स इमाँल्लोकानसृजत ॥

I

1. In the beginning all this was Atman—one only. There was nothing else active. He bethought himself, "Let me now create the worlds." He created these worlds.

२. स ईक्षतेमे नु लोका लोकपालान्नु सृजा इति । सोऽद्भ्य एव पुरुषं समुद्धृत्यामूर्च्छयत् ॥

2. He bethought himself, "Here then are the worlds. Let me now create the guardians of the worlds." From the waters themselves he drew forth the person and gave him a shape.

३ स ईक्षतेमे नु लोकाश्च लोकपालाश्चान्नमेभ्यः सृजा इति ।

3. He bethought himself, "Here are the worlds and the guardians of the worlds Let me create food for them."

४. सोऽपोऽभ्यतपत्ताभ्योऽभितप्ताभ्यो मूर्तिरजायत । या वै सा मूर्तिरजायतान्नं वै तत् ॥

4. He brooded upon the waters and from the waters so brooded on a form was produced. The form that was produced — that was indeed food.

५. तदेतत्सृष्टं पराङत्यजिघांसत्तद्वाचाऽजिघृक्षत्तन्नाशक्नोद्वाचा ग्रहीतुम् । स यद्धैनद्वाचाऽग्रहैष्यदभिव्याहृत्य हैवान्नमत्रप्स्यत् ।

5. The food that was thus created wished to run away. The person sought to seize it with his speech. He could not grasp it with his speech. If he had grasped it with his speech, then by merely speaking of food one would have been satisfied.

६. तत्प्राणेनाजिघृक्षत्तन्नाशक्नोत्प्राणेन ग्रहीतुं स यद्धैनत्प्राणेनाग्रहैष्यदभिप्राण्य हैवान्नमत्रप्स्यत् ॥

6. He then sought to seize it with his breath. He could not grasp it with his breath. If he had grasped it with his breath, then by merely breathing on food one would have been satisfied.

७. तच्चक्षुषाजिघृक्षत्तन्नाशक्नोच्चक्षुषा ग्रहीतुं स यद्धैनच्चक्षुषाग्रहैष्यत् दृष्ट्वा हैवान्नमत्रप्स्यत् ॥

7. He then sought to seize it with his sight. He could not grasp it with his sight. If he had grasped it with his sight, then by merely seeing food one would have been satisfied.

८. तच्छ्रोत्रेणाजिघृक्षत्तन्नाशक्नोच्छ्रोत्रेण ग्रहीतुं स यद्धैनच्छ्रोत्रेणाग्रहैष्यच्छ्रुत्वा हैवान्नमत्रप्स्यत् ॥

8. He then sought to seize it with his hearing. He could not grasp it with his hearing. If he had grasped it with his hearing, then by merely hearing of food one would have been satisfied.

९. तत्त्वचाजिघृक्षत्तन्नाशक्नोत्त्वचा ग्रहीतुं स यद्धैनत्त्वचाग्रहैष्यत्स्पृष्ट्वा हैवान्नमत्रप्स्यत् ॥

9. He then sought to seize it with his skin. He could not grasp it with his skin. If he had grasped it

with his skin, then by merely touching food one would have been satisfied.

१०. तन्मनसाजिघृक्षत्तन्नाशक्नोन्मनसा ग्रहीतुं स यद्धैनन्मनसा-ग्रहैष्यद्ध्यात्वा हैवान्नमत्रप्स्यत् ॥

10. He then sought to seize it with his mind. He could not grasp it with his mind. If he had grasped it with his mind, then by merely thinking of food one would have been satisfied.

११. तदपानेनाजिघृक्षत्तदावयत्। सैषोऽन्नस्य ग्रहो यद्वायुरन्नायुर्वा एष यद्वायुः।

11. He then sought to seize it with his *Apana* (digestive breath). He got it. It is this breath that takes in food. It is this breath that lives on food.

१२. स ईक्षत कथं न्विदं मदृते स्यादिति स ईक्षत कतरेण प्रपद्या इति। स ईक्षत यदि वाचाभिव्याहृतं यदि प्राणेनाभिप्राणितं यदि चक्षुषा दृष्टं यदि श्रोत्रेण श्रुतं यदि त्वचा स्पृष्टं यदि मनसा ध्यातं यद्यपानेनाभ्यपानितं अथ कोऽहमिति ॥

12. He (the Atman) bethought himself, "Now can this thing (this person) live without me?" He bethought himself, "By which way shall I enter it?" He bethought himself, "If speaking is done by the organ of speech, breathing by breath, seeing by the eye, hearing by the ear, touching by the skin, thinking by the mind, eating by the *Apana*—then who am I?"

१३. स एतमेव सीमानं विदार्यैतया द्वारा प्रापद्यत। सैषा विदृतिर्नाम द्वास्तदेतन्नान्दनं तस्य त्रय आवसथास्त्रयः स्वप्ना अयमावसथोऽयमावसथोऽयमावसथ इति।

13. So cleaving asunder this end (of the head), He entered by that way. This is the opening known

as Vidriti (the cleft). It is the place of bliss. For Him there are three abodes (in the body)—three states of sleep—this one, this one, and this one.

१४. स जातो भूतान्यभिव्यैख्यत्किमिहान्यं वावदिषदिति । स एतमेव पुरुषं ब्रह्म ततममपश्यदिदमदर्शमिति ॥

14. He (the Jiva), being born, knew and talked only of the created objects. How should he speak of any other? And then (after enlightenment) did he see this very Person, Brahman, the All-pervading and say "This have I seen."

II (Up. III. 1.)

१. कोऽयमात्मेति वयमुपास्महे कतरः स आत्मा येन वा पश्यति येन वा शृणोति येन वा गन्धानाजिघ्रति येन वा वाचं व्याकरोति येन वा स्वादु चास्वादु च विजानाति ॥

1. "Who is he whom we worship as Atman?" "Which one is Atman? Is it he by whom one sees, or by whom one hears, or by whom one smells the smell or by whom one speaks the speech, or by whom one knows the sweet and the unsweet?"

२. यदेतद्धृदयं मनश्चैतत् । संज्ञानमाज्ञानं विज्ञानं प्रज्ञानं मेधा दृष्टिर्धृतिर्मतिर्मनीषा जूतिः स्मृतिः सङ्कल्पः क्रतुरसुः कामो वश इति । सर्वाण्येवैतानि प्रज्ञानस्य नामधेयानि भवन्ति ॥

2. "That which is known as the heart, the mind—that is, consciousness, perception, discrimination, intelligence, wisdom, insight, steadfastness, thought, acuteness, impulse, memory, volition, decision, life, desire, control—all these are, indeed, the names of Intelligence (Prajnana).

३. एष ब्रह्मैष इन्द्र एष प्रजापतिरेते सर्वे देवा इमानि च पञ्चमहा-
भूतानि पृथिवी वायुराकाश आपो ज्योतींषीत्येतानीमानि च
क्षुद्रमिश्राणीव । बीजानीतराणि चेतराणि चाण्डजानि च
जारुजानि च स्वेदजानि चोद्भिज्जानि चाश्वा गावः पुरुषा हस्तिनो
यत्किञ्चेदं प्राणि जङ्गमं च पतत्रि च यच्च स्थावरं सर्वं तत्प्रज्ञानेत्रं
प्रज्ञाने प्रतिष्ठितं प्रज्ञानेत्रो लोकः प्रज्ञा प्रतिष्ठा प्रज्ञानं ब्रह्म ॥

3. "This Brahma, this Indra, this Prajapati, these gods, these five great elements—earth, air, ether, water, fire—these things together with small creatures, and those of different origins—those born from an egg, those born from a womb, those born from sweat and those born from a sprout; horses, cows, men, elephants; and whatever breathing thing there is here, whether moving or flying, and whatever is stationary—all this is guided by intelligence, is based on intelligence. The world is guided by intelligence. Intelligence is the basis. Intelligence is Brahman."

४. स एतेन प्रज्ञेनात्मनास्माल्लोकादुत्क्रम्यामुष्मिन्स्वर्गे लोके सर्वा-
न्कामानाप्त्वाऽमृतः समभवत्समभवत् ॥

4. By means of this Intelligent Self he (Vamadeva) soared upward from this world and, having fulfilled all his desires in the yonder world of heaven, became immortal—yea, became immortal.

CHAPTER IX

छान्दोग्योपनिषत्

From the Chandogya-Upanishad

I (Up. I. 1.)

१. ओमित्येतदक्षरमुद्गीथमुपासीत। ओमिति ह्युद्गायति तस्योपव्याख्यानम् ॥

1. One should meditate on the syllable Aum, called the Udgita, for the Udgita (a portion of the Sama Veda) is sung beginning with Aum. Of this syllable the explanation is :—

२. एषां भूतानां पृथिवी रसः पृथिव्या आपो रसः अपामोषधयो रस ओषधीनां पुरुषो रसः पुरुषस्य वाग्रसो वाच ऋग्रस ऋचः साम रसः साम्न उद्गीथो रसः ॥

2. The essence of things here is the earth ; the essence of the earth is water ; the essence of water is plants ; the essence of plants is man ; the essence of man is speech ; the essence of speech is the Rig Veda; the essence of the Rig Veda is the Sama Veda; and the essence of the Sama Veda is the Udgita.

३. स एष रसानां रसतमः परमः परार्ध्योऽष्टमो यदुद्गीथः।

3. It is the best of all essences—the highest, the supreme, the eighth—namely the Udgita.

४. तेनेयं त्रयी विद्या वर्तते। ओमित्याश्रावयत्योमिति शंसत्योमित्युद्गायत्येतस्यैवाक्षरस्यापचित्यै महिम्ना रसेन ॥

4. By this does the threefold knowledge proceed ; saying Aum one recites, saying Aum one orders, and

saying Aum one sings aloud—all in honour of that syllable with its greatness and its essence.

५. तेनोभौ कुरुतो यश्चैतदेवं वेद यश्च न वेद। नाना तु विद्या चाविद्या यदेव विद्यया करोति श्रद्धयोपनिषदा तदेव वीर्यवत्तरं भवतीति खल्वेतस्यैवाक्षरस्योपव्याख्यानं भवति ॥

5. He who understands it and he who does not—both perform the same sacrifice. But knowledge and ignorance are different. What one performs with knowledge, faith and meditation becomes more powerful. This indeed is the full explanation of this syllable.

II (Up. I. 2.)

१. देवासुरा ह वै यत्र संयेतिर उभये प्राजापत्यास्तद्ध देवा उद्गीथमाजह्रुरनेनैनानभिभविष्याम इति ॥

1. When the gods and the demons, both descendants of Prajapati, contended with one another the gods took hold of the Udgita thinking, "With this we shall overcome them."

२. ते ह नासिक्यं प्राणमुद्गीथमुपासाञ्चक्रिरे तं हासुराः पाप्मना विविधुस्तस्मात्तेनोभयं जिघ्रति सुरभि च दुर्गन्धि च पाप्मना ह्येष विद्धः ॥

2. Then they meditated on the Udgita as the breath in the nose, but the demons pierced it with evil. Therefore one smells with it both the sweet-smelling and the foul-smelling, for it was pierced with evil.

३. अथ ह वाचमुद्गीथमुपासाञ्चक्रिरे तां हासुराः पाप्मना विविधुस्तस्मात्तयोभयं वदति सत्यं चानृतं च पाप्मना ह्येषा विद्धा ॥

3. Then they meditated on the Udgita as speech; but the demons pierced it with evil. Therefore one

speaks with it both truth and falsehood. For it was pierced with evil.

४. अथ ह चक्षुरुद्गीथमुपासाञ्चक्रिरे तद्धासुराः पाप्मना विविधुस्तस्मात्तेनोभयं पश्यति दर्शनीयं चादर्शनीयं च पाप्मना ह्येतद्विद्धम् ॥

4. Then they meditated on the Udgita as the eye, but the demons pierced it with evil. Therefore one sees with it both what is sightly and what is unsightly, for it was pierced with evil.

५. अथ ह श्रोत्रमुद्गीथमुपासाञ्चक्रिरे तद्धासुराः पाप्मना विविधुस्तस्मात्तेनोभयं शृणोति श्रवणीयं चाश्रवणीयं च पाप्मना ह्येतद्विद्धम् ॥

5. Then they meditated on the Udgita as the ear, but the demons pierced it with evil. Therefore one hears with it both what should be heard and what should not be heard, for it was pierced with evil.

६ अथ ह मन उद्गीथमुपासाञ्चक्रिरे तद्धासुराः पाप्मना विविधुस्तस्मात्तेनोभयं सङ्कल्पते सङ्कल्पनीयं चासङ्कल्पनीयं च पाप्मना ह्येतद्विद्धम् ॥

6. Then they meditated on the Udgita as the mind, but the demons pierced it with evil. Therefore one imagines with it both what should be imagined and what should not be imagined, for it was pierced with evil.

७. अथ ह य एवायं मुख्यः प्राणस्तमुद्गीथमुपासाञ्चक्रिरे तं हासुरा ऋत्वा विध्वंसुर्यथाश्मानमाखणमृत्वा विध्वंसेतैवम् ॥

7. Then they meditated on the Udgita as the chief vital breath itself. When the demons came against it they were destroyed as one would be in dashing against a solid rock.

८. यथाऽश्मानमाखणमृत्वा विध्वंसत एवं हैव स विध्वंसते य एवंविदि पापं कामयते यश्चैनमभिदासति स एषोऽश्माखणः ॥

8. Just as a ball of earth striking against a solid rock is destroyed, so will one be destroyed who wishes evil to him who knows this or one who injures him, for he is a solid rock.

९. नैवैतेन सुरभि न दुर्गन्धि विजानात्यपहतपाप्मा ह्येष तेन यदश्नाति यत्पिबति तेनेतरान्प्राणानवति । एतमु एवान्ततोऽऽवित्त्वोत्क्रामति व्याददात्येवान्तत इति ॥

9. With this vital breath one does not discern either the sweet-smelling or the foul-smelling, for it is free from evil. With this, whatever one eats or drinks, one supports the other vital breaths. And, not having this in the end, one finally departs and leaves the mouth open.

III (Up. I 8.)

१ त्रयो होद्गीथे कुशला बभूवुः शिलकः शालावत्यश्चैकितायनो दाल्भ्यः प्रवाहणो जैवलिरिति ते होचुरुद्गीथे वै कुशलाः स्मो हन्तोद्गीथे कथां वदाम इति ॥

1. There were once three men well-versed in the Udgita—Silaka Salavatya, Chaikitayana Dalbya and Pravahana Jaivali. They said, "We are indeed well-versed in the Udgita. Well, let us have a discussion on it."

२. तथेति ह समुपविविशुः स ह प्रवाहणो जैवलिरुवाच भगवन्तावग्रे वदतां ब्राह्मणयोर्वदतोर्वाचं श्रोष्यामीति ॥

2. "So be it," said they and sat down. Then Pravahana Jaivali said, "You two, sirs, speak first, for I wish to hear what two Brahmins have to say."

३. स ह शिलकः शालावत्यश्चैकितायनं दाल्भ्यमुवाच हन्त त्वा पृच्छानीति पृच्छेति होवाच ॥

3. Then Silaka Salavatya said to Chaikitayana Dalbhya, "Let me ask you."

"Ask," he replied.

४. का साम्नो गतिरिति स्वर इति होवाच स्वरस्य का गतिरिति प्राण इति होवाच प्राणस्य का गतिरित्यन्नमिति होवाचान्नस्य का गतिरित्याप इति होवाच ॥

4. "What is the origin (abode) of the Saman (Udgita)?"

"Tone," he replied.

"What is the origin of tone?"

"Breath", he replied.

"What is the origin of breath?"

"Food," he replied.

"What is the origin of food?"

"Water," he replied.

५. अपां का गतिरित्यसौ लोक इति होवाचामुष्य लोकस्य का गतिरिति न स्वर्गं लोकमतिनयेदिति होवाच स्वर्गं वयं लोकं सामाभिसंस्थापयामः स्वर्गसंस्तावं हि सामेति ॥

5. "What is the origin of water?"

"Yonder world," he replied.

"What is the origin of the yonder world?"

He replied, "One should not go beyond the world of heaven. We establish the Saman in the world of heaven, for the Saman is extolled in heaven."

६. तं ह शिलकः शालावत्यश्चैकितायनं दाल्भ्यमुवाचाप्रतिष्ठितं वै किल ते दाल्भ्य साम यस्त्वेतर्हि ब्रूयान्मूर्धा ते विपतिष्यतीति मूर्धा ते विपतेदिति ॥

6. Then Silaka Salavatya said to Chaikitayana Dalbhya, "Your Saman, O Dalbhya, is not firmly establish-

ed. If now anyone were to say 'Your head shall fall off,' surely your head would fall off."

७. हन्ताहमेतद्भगवतो वेदानीति विद्धीति होवाचामुष्य लोकस्य का गतिरित्ययं लोक इति होवाचास्य लोकस्य का गतिरिति न प्रतिष्ठां लोकमतिनयेदिति होवाच प्रतिष्ठां वयं लोकं सामाभिसंस्थापयामः प्रतिष्ठासंस्तावं हि सामेति।

7. "Well, then, let me know it from you, Sir," said Dalbhya.

"Know it," replied Silaka Salavatya.

"What is the origin of the yonder world ?"

"This world," he replied.

"And what is the origin of this world?"

He replied, "One should not go beyond this world as its support. We establish the Saman in this world as its support, for the Saman is praised as the support."

८. तं ह प्रवाहणो जैवलिरुवाचान्तवद्वै किल ते शालावत्य साम यस्त्वेतर्हि ब्रूयान्मूर्धा ते विपतिष्यतीति मूर्धा ते विपतेदिति हन्ताहमेत गवतो वेदानीति विद्धीति होवाच ॥

8. Then said Pravahana Jaivali to him, "Indeed, O Salavatya, your Saman has an end. If someone were now to say, 'Your head shall fall off,' surely your head would fall off."

"Well, then, let me know this from you, Sir."

"Know it," he replied.

९. अस्य लोकस्य का गतिरिति। आकाश इति होवाच सर्वाणि ह वा इमानि भूतान्याकाशादेव समुत्पद्यन्त आकाशं प्रत्यस्तं यान्त्याकाशो ह्येवैभ्यो ज्यायानाकाशः परायणम् ॥

9. "What is the origin of this world?"

"Space," he replied. "For all these creatures take their rise from space, and they return to space.

Space is indeed greater than these. Space is the ultimate abode."

१०. स एष परोवरीयानुद्गीथः स एषोऽनन्तः परोवरीयसो ह लोकाञ्जयति य एतदेवं विद्वान्परोवरीयांसमुद्गीथमुपास्ते ॥

10. This indeed is the Udgita—the highest and the best. It is without an end. He who, knowing this, meditates on the Udgita, the highest and the best, becomes the highest and the best and obtains the highest and the best of worlds.

IV (Up. I. 10-11.)

१. मटचीहतेषु कुरुष्वाटिक्या सह जाययोषस्तिर्ह चाक्रायण इभ्यग्रामे प्रद्राणक उवास ।

1. When the land of the Kurus was afflicted by a hailstorm, Ushasti Chakrayana lived as a beggar with his virgin wife at Ibhyagrama.

२. स हेभ्यं कुल्माषान्खादन्तं बिभिक्षे तं होवाच । नेतोऽन्ये विद्यन्ते यच्च ये म इम उपनिहिता इति ।

2. Seeing the chief of the village eating beans he begged of him. The chief said, "I have no other than these which are set before me."

३. एतेषां मे देहीति होवाच तानस्मै प्रददौ हन्तानुपानमित्युच्छिष्टं वै मे पीतं स्यादिति होवाच ।

3. "Give me some of them," said he. He gave them to him and said, "Here is water to drink along." But he replied, "That would be drinking something that was left over and therefore unclean."

४. न स्विदेतेऽप्युच्छिष्टा इति न वा अजीविष्यमिमानखादन्निति होवाच कामो म उदकपानमिति ॥

4. "Were not these beans also left over and therefore unclean ?" "No", he replied. "For I should not have lived if I had not eaten them, but the drinking of water would be my pleasure."

५. स ह खादित्वातिशेषाञ्जायाया आजहार साग्र एव सुभिक्षा बभूव तान्प्रतिगृह्य निदधौ ॥

5. When he had eaten, he gave what still remained to his wife. But she had eaten well before. So she took them and kept them safe.

६. स ह प्रातः सञ्जिहान उवाच यद्बतान्नस्य लभेमहि लभेमहि धनमात्रां राजासौ यक्ष्यते स मा सर्वैरार्त्विज्यैर्वृणीतेति ॥

6. Next morning he arose and said, "Alas, if only we could get some food we might make some money, for the king over there is performing a sacrifice, he might choose me for all the priestly offices there."

७. तं जायोवाच हन्त पत इम एव कुल्माषा इति तान्खादित्वामुं यज्ञं विततमेयाय ॥

7. His wife said to him, "Look, my lord, here are those beans." Having eaten them he went over to the sacrifice which was being performed.

८. तत्रोद्गातॄनास्तावे स्तोष्यमाणानुपोपविवेश स ह प्रस्तोतारमुवाच ॥

8. There he sat down near the Udgatri priests who were about to sing the Stotra in the place assigned for the purpose. He said to the Prastotri priest :—

९. प्रस्तोतर्या देवता प्रस्तावमन्वायत्ता तां चेदविद्वान्प्रस्तोष्यसि मूर्धा ते विपतिष्यतीति ॥

9. "O Prastotri, if you are going to sing the Prastava without knowing the deity which belongs to it your head will fall off."

१०. एवमेवोद्गातारमुवाचोद्गातर्या देवतोद्गीथमन्वायत्ता तां चेद्‌विद्वानुद्गास्यसि मूर्धा ते विपतिष्यतीति ॥

10. Similarly, he said to the Udgatri priest, "O Udgatri, if you are going to sing the Udgita without knowing the deity which belongs to it, your head will fall off."

११. एवमेव प्रतिहर्तारमुवाच प्रतिहर्तर्या देवता प्रतिहारमन्वायत्ता तां चेदविद्वान्प्रतिहरिष्यसि मूर्धा ते विपतिष्यतीति । ते ह समारतास्तूष्णीमासाञ्चक्रिरे ॥

11. Similarly, he said to the Pratihartri priest "O Pratihartri, if you are going to sing the Pratihara without knowing the deity which belongs to it, your head will fall off." Then they stopped and sat in silence.

१२. अथ हैनं यजमान उवाच भगवन्तं वा अहं विविदिषाणीत्युषस्तिरस्मि चाक्रायण इति होवाच ॥

12. Thereupon the sacrificer said to him, "I should like to know who you are, Sir." He replied, "I am Ushasti Chakrayana."

१३. स होवाच भगवन्तं वा अहमेभिः सर्वैरार्त्विज्यैः पर्यैशिषं भगवतो वा अहमवित्त्यान्यानवृषि । भगवांस्त्वेव मे सर्वैरार्त्विज्यैरिति ॥

13. Then he said, "I looked for you, Sir, for all these priestly offices. But not finding you I have chosen others. Now, Sir, please take up all these offices for me."

१४. तथेत्यथ तर्ह्येत एव समतिसृष्टाः स्तुवतां । यावत्त्वेभ्यो धनं दद्यास्तावन्मम दद्या इति तथेति ह यजमान उवाच ॥

14. "So be it," he said, "and let them with my permission sing the hymns. But you should give me as much money as you would give them." The sacrificer consented.

१५. अथ हैनं प्रस्तोतोपससाद प्रस्तोतर्या देवता प्रस्तावमन्वायत्ता तां चेदविद्वान्प्रस्तोष्यसि मूर्धा ते विपतिष्यतीति मा भगवानवोचत्कतमा सा देवतेति ॥

15. Then the Prastotri priest approached him and said, "Sir, you said to me, 'O Prastotri, if you are going to sing the Prastava without knowing the deity which belongs to it, your head will fall off.' Which is that deity?"

१६. प्राण इति होवाच सर्वाणि ह वा इमानि भूतानि प्राणमेवाभिसंविशन्ति प्राणमभ्युज्जिहते सैषा देवता प्रस्तावमन्वायात्ता तां चेदविद्वान्प्रास्तोष्यो मूर्धा ते व्यपतिष्यत्तथोक्तस्य मयेति ।

16. "Life," said he. "For all beings enter into life and rise out of life. This is the deity belonging to the Prastava. If without knowing that deity you had sung the Prastava your head would have fallen off, after you had been warned by me."

१७. अथ हैनमुद्गातोपससादोद्गातर्या देवतोद्गीथमन्वायत्ता तांचेदविद्वानुद्गास्यसि मूर्धा ते विपतिष्यतीति मा भगवानवोचत्कतमा सा देवतेति ॥

17. Then the Udgatri priest approached him and said, "Sir, you said to me, 'O Udgatri, if you are going to sing the Udgita without knowing the deity which belongs to it, your head will fall off.' Which is that deity?"

१८. आदित्य इति होवाच सर्वाणि ह वा इमानि भूतान्यादित्यं उच्चैः सन्तं गायन्ति सैषा देवतोद्गीथमन्वायत्ता तां चेदविद्वानुद्गास्यो मूर्धा ते व्यपतिष्यत्तथोक्तस्य मयेति ॥

18. "The sun," said he. "For all beings sing of the sun when he is up. This is the deity belonging to

the Udgita. If without knowing that deity you had sung the Udgita your head would have fallen off, after you had been warned by me."

१९. अथ हैनं प्रतिहर्तोपससाद प्रतिहर्तर्या देवता प्रतिहारमन्वायत्ता तां चेदविद्वान्प्रतिहरिष्यसि मूर्धा ते व्यपतिष्यतीति मा भगवानवोचत्कतमा सा देवतेति ॥

19. Then the Pratihartri priest approached him and said, "Sir, you said to me, 'O Pratihartri, if you are going to sing the Pratihara without knowing the deity which belongs to it, your head will fall off.' Which is that deity?"

२०. अन्नमिति होवाच सर्वाणि ह वा इमानि भूतान्यन्नमेव प्रतिहरमाणानि जीवन्ति सैषा देवता प्रतिहारमन्वायत्ता तां चेदविद्वान्प्रत्यहरिष्यो मूर्धा ते व्यपतिष्यत्तथोक्तस्य मयेति ॥

20. "Food," he said, "For all beings here live only when they partake of food. This is the deity belonging to the Pratihara. If without knowing that deity you had sung the Pratihara, your head would have fallen off, after you had been warned by me."

V (Up. III. 12.)

१. गायत्री वा इदं सर्वं भूतं यदिदं किञ्च वाग्वै गायत्री वाग्वा इदं सर्वं भूतं गायति च त्रायते च ॥

1. Verily, Gayatri is all this—whatever has been and whatever is here. Speech, verily, is Gayatri, for speech sings of and protects all that has come to be.

२. या वै सा गायत्रीयं वाव सा येयं पृथिव्यस्यां हीदं सर्वं भूतं प्रतिष्ठितमेतामेव नातिशीयते ॥

2. Verily, what this Gayatri is, that, verily, is what this earth is. For all that exists rests on the earth and does not go beyond it.

३. या वै सा पृथिवीयं वाव सा यदिदमस्मिन्पुरुषे शरीरमस्मिन्हीमे प्राणाः प्रतिष्ठिता एतदेव नातिशीयन्ते ॥

3. Verily, what this earth is, that, verily, is what the body is in man here. For in it are the vital breaths established and do not go beyond

४. यद्वै तत्पुरुषे शरीरमिदं वाव तद्यदिदमस्मिन्नन्तः पुरुषे हृदयमस्मिन्हीमे प्राणाः प्रतिष्ठिता एतदेव नातिशीयन्ते ॥

4. Verily, what the body in man is, that, verily, is what the heart is within man For in it are the vital breaths established and do not go beyond it.

५. सैषा चतुष्पदा षड्विधा गायत्री तदेतदृचाभ्यनूक्तम् ।

5. This Gayatri has four feet and is sixfold This is also declared by a Rik verse :—

६. तावानस्य महिमा ततो ज्यायाँश्च पूरुषः । पादोऽस्य सर्वा भूतानि त्रिपादस्यामृतं दिवीति ॥

6. "Such is its power But greater than that is the Purusha Himself For all mortal beings are only a fourth part of Him. The other three parts are immortal and in heaven"

७. यद्वै तद्ब्रह्मेतीदं वाव तद्योऽयं बहिर्धा पुरुषादाकाशो यो वै स बहिर्धा पुरुषादाकाशः ॥

7. Verily, what is called Brahman, that is what the space outside a person is, verily, that is what the space outside a persons is

८. अयं वाव स योऽयमन्तःपुरुष आकाशो यो वै सोऽन्तः पुरुष आकाशः ॥

8 And that is again what the space inside a person is, verily, what the space inside a person is.

९. अयं वाव स योऽयमन्तर्हृदय आकाशस्तदेतत्पूर्णमप्रवर्ति पूर्णमप्रवर्तिनीं श्रियं लभते य एवं वेद ॥

9. And what the space inside a person is, that, verily, is what the space here within the heart is. And that is the Perfect and Unchanging. He who knows this obtains perfect and unchanging happiness.

VI (Up. III. 13.)

१. अथ यदतः परो दिवो ज्योतिर्दीप्यते विश्वतः पृष्ठेषु सर्वतः पृष्ठेष्वनुत्तमेषूत्तमेषु लोकेष्विदं वाव तद्यदिदमस्मिन्नन्तः पुरुषे ज्योतिः ॥

1. Now that light which shines above this heaven, higher than all, higher than everything, in the highest world, beyond which there are no other worlds, verily, that is the same as this light which is here within man.

२. तस्यैषा दृष्टिर्यत्रैतदस्मिञ्छरीरे संस्पर्शेनोष्णिमानं विजानाति तस्यैषा श्रुतिर्यत्रैतत्कर्णावपिगृह्य निनदमिव नदथुरिवाग्नेरिव ज्वलत उपशृणोति तदेतद्दृष्टं च श्रुतं चेत्युपासीत चक्षुष्यः श्रुतो भवति य एवं वेद य एवं वेद ॥

2. There is this visible proof of it as one perceives by touch the warmth in the body. There is this audible proof of it, as one hears, on closing one's ears, something like a rumbling sound or a bellowing or the sound of a blazing fire. One should meditate on this as that (Brahman) which is seen and heard. He who meditates thus becomes worthy of being seen and heard —yea, he who meditates thus.

VII (Up. III. 14.)

१. सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत। अथ खलु क्रतुमयः पुरुषो यथाक्रतुरस्मिँल्लोके पुरुषो भवति तथेतः प्रेत्य भवति स क्रतुं कुर्वीत ॥

1 Verily, all this is Brahman. Let a man meditate on it in tranquillity as that from which he came forth, to which he shall return and in which he breathes Now, verily, a man is what he meditates According as he meditates in this world he becomes on departing hence. So let him meditate thus :—

> २. मनोमयः प्राणशरीरो भारूपः सत्यसङ्कल्प आकाशात्मा सर्वकर्मा सर्वकामः सर्वगन्धः सर्वरसः सर्वमिदमभ्यात्तोऽवाक्यनादरः ।

2 He who consists of mind, whose body is life, whose form is light, whose will is truth, whose soul is space, who contains all works, all desires, all odours, all tastes, and who pervades the whole world—silent and unmoved—

> ३. एष म आत्माऽन्तर्हृदयेऽणीयान्व्रीहेर्वा यवाद्वा सर्षपाद्वा श्यामाकाद्वा श्यामाकतण्डुलाद्वा एष म आत्माऽन्तर्हृदये ज्यायान्पृथिव्या ज्यायानन्तरिक्षाज्ज्यायान्दिवो ज्यायानेभ्यो लोकेभ्यः ।

3. He is my self within the heart, smaller than a grain of rice or of barley or a mustard seed or a grain of millet or even the kernal of a grain of millet—He is my self within the heart, greater than the earth, greater than the sky, greater than heaven, greater than all these worlds.

> ४. सर्वकर्मा सर्वकामः सर्वगन्धः सर्वरसः सर्वमिदमभ्यात्तोऽवाक्यनादर एष म आत्माऽन्तर्हृदय एतद्ब्रह्मैतमितः प्रेत्याभिसम्भवितास्मीति यस्य स्यादद्धा न विचिकित्सास्तीति ह स्माह शाण्डिल्यः शाण्डिल्यः ॥

4 He contains all works, all desires, all odours and all tastes—He pervades the whole world, silent and

unmoved. He is my self within my heart. And this is Brahman. And with Him shall I be united on departing from here. He who has this faith will have no more doubts. Thus said Sandilya, yea, Sandilya.

VIII (Up. III. 16-17)

१. पुरुषो वाव यज्ञस्तस्य यानि चतुर्विंशति वर्षाणि तत्प्रातः सवनं चतुर्विंशत्यक्षरा गायत्री गायत्रं प्रातःसवनम् ॥

1. Man is himself a sacrifice. His first twenty-four years form the morning libation, for the Gayatri metre has twenty-four syllables, and the morning libation is offered with a Gayatri hymn.

२. अथ यानि चतुश्चत्वारिंशद्वर्षाणि तन्माध्यंदिनं सवनं चतुश्चत्वारिंशदक्षरा त्रिष्टुप्त्रैष्टुभं माध्यंदिनं सवनम् ॥

2. His next forty-four years form the midday libation, for the Trishtubh metre has forty-four syllables and the midday libation is offered with a Trishtubh hymn.

३. अथ यान्यष्टाचत्वारिंशद्वर्षाणि तत्तृतीयसवनमष्टाचत्वारिंशदक्षरा जगती जागतं तृतीयसवनम् ॥

3. Then his next forty-eight years form the third libation, for the Jagati metre has forty-eight syllables, and the third libation is offered with a Jagati hymn.

४. स यदशिशिषति यत्पिपासति यन्न रमते ता अस्य दीक्षाः ॥

4. As he hungers and thirsts and abstains from pleasures—these constitute the preliminary rites of initiation.

५. अथ यदश्नाति यत्पिबति यद्रमते तदुपसदैरेति ॥

5. And as he eats and drinks and enjoys pleasures —he may be said to join in the Upasada ceremonies.

६. अथ यद्धसति यज्जक्षति यन्मैथुनं चरति स्तुतशस्त्रैरेव तदेति ॥

6. And as he laughs and eats and indulges in sexual pleasures, he may be said to join in the chants and recitations.

७. अथ यत्तपो दानमार्जवमहिंसा सत्यवचनमिति ता अस्य दक्षिणाः ॥

7. And his austerities, alms-giving, uprightness, non-violence and truthfulness—these constitute the gifts to the priests.

८. तन्मरणमेवावभृतः

8. His death is the final ablution.

९. तद्धैतद्घोर आङ्गिरसः कृष्णाय देवकी पुत्रायोक्त्वोवाचा-पिपास एव स बभूव सोऽन्तवेलायामेतत्त्रयं प्रतिपद्येता-क्षितमस्यच्युतमसि प्राणसंशितमसीति ॥

9. When Ghora Angirasa explained this to Krishna, son of Devaki, he also said to him, as he became free from desires, "In the final hour one should take refuge in these three thoughts, 'Thou art the Imperishable; Thou art the unchangeable; Thou art the essence of life'."

IX (Up. IV. 4)

१. सत्यकामो ह जाबालो जबालां मातरमामन्त्रयाञ्चक्रे ब्रह्मचर्यं भवति विवत्स्यामि किङ्गोत्रोऽहमस्मीति ॥

1. Once upon a time Satyakama, son of Jabala, addressed his mother and said, "Mother, I desire to become a student of religion. Of what family am I?"

२. सा हैनमुवाच नाहमेतद्वेद तात यद्गोत्रस्त्वमसि बह्वहं चरन्ती परिचारिणी यौवने त्वामलभे साहमेतन्न वेद यद्गोत्रस्त्वमसि जबला तु नामाहमस्मि सत्यकामो नाम त्वमसि स सत्यकाम एव जाबालो ब्रुवीथा इति ॥

2. She said to him, "I do not know, my child, of what family you are. In my youth when I went about a great deal as a servant I got you. So I do not know of what family you are. I am Jabala by name, and you are Satyakama by name. So you may say you are Satyakama Jabala."

३. स ह हारिद्रुमतं गौतममेत्योवाच ब्रह्मचर्यं भगवति वत्स्याम्युपेयां भगवन्तमिति ॥

3. Then he went to Gautama Haridrumata and said to him, "Sir, I wish to become a student of religion under you. May I come to you, Sir?"

४. तं होवाच किङ्गोत्रो नु सोम्यासीति स होवाच नाहमेतद्वेद भो यद्गोत्रोऽहमस्म्यपृच्छं मातरं सा मा प्रत्यब्रवीद्बह्वहं चरन्ती परिचारिणी यौवने त्वामलभे साहमेतन्न वेद यद्गोत्रस्त्वमसि जबला तु नामाहमस्मि सत्यकामो नाम त्वमसीति सोऽहं सत्यकामो जाबालोऽस्मि भो इति ॥

4. He said to him, "Of what family are you, my dear?" He replied, "I do not know this, Sir, of what family I am. I asked my mother and she said to me, 'In my youth when I went about a great deal as a servant I got you. So I do not know of what family you are. I am Jabala by name, and you are Satyakama by name.' So I am Satyakama Jabala, Sir."

५. तं होवाच नैतदब्राह्मणो विवक्तुमर्हति समिधं सोम्याहरोप त्वां नेष्ये न सत्यादगा इति । तमुपनीय कृशानामबलानां चतुःशता गा निराकृत्योवाचेमाः सोम्यानुसंव्रजेति। ता अभिप्रस्थापयन्नुवाच नासहस्रेणावर्तेयेति ॥

5. He then said to him, "None but a true Brahmin would thus speak out. Go and fetch fuel, my dear. I will initiate you. You have not swerved from the truth."

Having initiated him he chose four hundred lean weak cows and said, "Tend these, my dear".

He drove them out and said to himself, "I shall not return unless I bring back a thousand."

X (Up. IV. 4—9)

१. स ह वर्षगणं प्रोवास । ता यदा सहस्रं सम्पेदुः अथ हैनमृषभोऽभ्युवाद सत्यकाम ३ इति । भगव इति ह प्रतिशुश्राव प्राप्ताः सोम्य सहस्रं स्मः प्रापय न आचार्यकुलम् ब्रह्मणश्च ते पादं ब्रवाणीति ब्रवीतु मे भगवानिति ॥

1. He (Satyakama) lived away (in the forest) for a number of years.

When the cows had become a thousand, the bull of the herd said to him, "Satyakama." "Sir," he replied. "We have become a thousand, my friend, take us back to the teacher's house. I will now declare to you a fourth part of Brahman."

"Declare it, Sir."

२. तस्मै स होवाच प्राची दिक्कला प्रतीची दिक्कला दक्षिणा दिक्कलोदीची दिक्कलैष वै सोम्य चतुष्कलः पादो ब्रह्मणः प्रकाशवान्नाम । स य एतमेवं विद्वांश्चतुष्कलं पादं ब्रह्मणः प्रकाशवानित्युपास्ते प्रकाशवानस्मिँल्लोके भवति प्रकाश-

वतो ह लोकाञ्जयति य एतमेवं विद्वांश्चतुष्कलं पादं ब्रह्मणः प्रकाशवानित्युपास्ते । अग्निष्टे पादं वक्तेति ॥

2. He then said to him, "The east is one sixteenth, the west is one sixteenth, the south is one sixteenth and the north is one sixteenth. This is a quarter of Brahman consisting of four parts, and it is called the Resplendent.

"He who knows this and meditates on this quarter of Brahman consisting of four parts and called the Resplendent becomes endowed with splendour in this world. He who knows this and meditates on this quarter of Brahman consisting of four parts and called the Resplendent will also conquer the resplendent worlds.

"Now, fire will declare to you another quarter of Brahman."

३. स ह श्वोभूते गा अभिप्रस्थापयाञ्चकार ता यत्राभिसायं बभूवुस्तत्राग्निमुपसमाधाय गा उपरुध्य समिधमाधाय पश्चादग्नेः प्राङुपोपविवेश ।

3. On the morrow he drove the cows on. And when they came towards the evening, he lighted a fire, penned the cows, laid on fuel and sat down behind the fire facing east.

४. तमग्निरभ्युवाद सत्यकाम ३ इति भगव इति ह प्रतिशुश्राव । ब्रह्मणः सोम्य ते पादं ब्रवाणीति ब्रवीतु मे भगवानिति । तस्मै होवाच पृथिवी कलान्तरिक्षं कला द्यौः कला समुद्रः कलैष वै सोम्य चतुष्कलः पादो ब्रह्मणोऽनन्तवान्नाम । स य एतमेवं विद्वांश्चतुष्कलं पादं ब्रह्मणोऽनन्तवानित्युपास्तेऽनन्तवानस्मिँल्लोके भवत्यनन्तवतो ह लोकाञ्जयति य एतमेवं विद्वांश्चतुष्कलं पादं ब्रह्मणोऽनन्तवानित्युपास्ते । हंसस्ते पादं वक्तेति ॥

4. Then the fire said to him, "Satyakama."

"Sir," he replied.

"I will now declare to you one fourth of Brahman."

"Declare it, Sir."

He then said to him, "The earth is one sixteenth, the atmosphere is one sixteenth, the sky is one sixteenth and the ocean is one sixteenth. This is a quarter of Brahman consisting of four parts. It is called the Endless.

"He who knows this and meditates on this quarter of Brahman consisting of four parts and called the Endless becomes endless in this world. He who knows this and meditates on this quarter of Brahman consisting of four parts and called the Endless will also conquer endless worlds.

"Now, a swan will declare to you another quarter of Brahman."

> ५. स ह श्वोभूते गा अभिप्रस्थापयाञ्चकार ता यत्राभिसायं बभूवुस्तत्राग्निमुपसमाधाय गा उपरुध्य समिधमाधाय पश्चादग्नेः प्राङुपोपविवेश ॥

5. On the morrow he drove the cows on. And when they came towards the evening he lighted a fire, penned the cows, laid on fuel and sat down behind the fire, facing east.

> ६. तं हंस उपनिपत्याभ्युवाद सत्यकाम३ इति भगव इति ह प्रतिशुश्राव । ब्रह्मणः सोम्य ते पादं ब्रवाणीति ब्रवीतु मे भगवानिति तस्मै होवाचाग्निः कला सूर्यः कला चन्द्रः कला विद्युत्कलैष वै सोम्य चतुष्कलः पादो ब्रह्मणो ज्योतिष्मान्नाम । स य एतमेवं विद्वांश्चतुष्कलं पादं ब्रह्मणो ज्योतिष्मानित्युपास्ते ज्योतिष्मानस्मिंल्लोके

भवति ज्योतिष्मतो ह लोकाञ्जयति य एतमेवं विद्वां-
श्चतुष्कलं पादं ब्रह्मणो ज्योतिष्मानित्युपास्ते । मद्गुष्टे पादं
वक्तेति ॥

6. Then a swan flew down to him and said, "Satyakama".

"Sir," he replied.

"I will now declare to you one fourth of Brahman."

"Declare it, Sir,"

He then said to him, "Fire is one sixteenth. The sun is one sixteenth. The moon is one sixteenth and lightning is one sixteenth. This is a quarter of Brahman consisting of four parts. It is called the Luminous.

He who knows and meditates on this quarter of Brahman consisting of four parts and called the Luminous becomes luminous in this world, He who knows and meditates on this quarter of Brahman, consisting of four parts and called the Luminous will also conquer the worlds which are luminous.

"Now, a diver-bird will declare to you another quarter of Brahman."

७. स ह श्वोभूते गा अभिप्रस्थापयाञ्चकार ता यत्राभिसायं
बभूवुस्तत्राग्निमुपसमाधाय गा उपरुध्य समिधमाधाय
पश्चादग्नेः प्राङुपोपविवेश ॥

7. On the morrow he drove the cows on. And when they came towards the evening he lighted a fire, penned the cows, laid on fuel and sat down behind the fire facing east.

८. तं मद्गुरुपनिपत्याभ्युवाद सत्यकाम३ इति भगव इति ह
प्रतिशुश्राव । ब्रह्मणः सोम्य ते पादं ब्रवाणीति ब्रवीतु मे
भगवानिति । तस्मै होवाच प्राणः कला चक्षुः कला श्रोत्रं

कला मनः कलैष वै सोम्य चतुष्कलः पादो ब्रह्मण आयतनवान्नाम । स य एतमेवं विद्वांश्चतुष्कलं पादं ब्रह्मण आयतनवानित्युपास्ते आयतनवानस्मिँल्लोके भवत्यायतनवतो ह लोकाञ्जयति य एतमेवं विद्वांश्चतुष्कलं पादं ब्रह्मण आयतनवानित्युपास्ते ॥

8. Then a diver-bird flew down to him and said, "Satyakama".

"Sir," he replied.

"I will now declare to you one fourth of Brahman."

"Declare it, Sir."

He then said to him, "Breath is one sixteenth, the eye is one sixteenth, the ear is one sixteenth and the mind is one sixteenth. This is a quarter of Brahman consisting of four parts. It is called the Abiding.

"He who knows and meditates on this quarter of Brahman consisting of four parts and called the Abiding comes to possess an abode in this world. He who knows and meditates on this quarter of Brahman consisting of four parts and called the Abiding will also conquer the worlds possessing an abode."

९. प्राप हाचार्यकुलं तमाचार्योऽभ्युवाद सत्यकाम ३ इति भगव इति ह प्रतिशुश्राव ।

9. Then he reached the teacher's house. The teacher said, "Satyakama."

"Sir", he replied.

१०. ब्रह्मविदिव वै सोम्य भासि को नु त्वानुशशासेत्यन्ये मनुष्येभ्य इति ह प्रतिजज्ञे भगवांस्त्वेव मे कामं ब्रूयात् । श्रुतं मे भगवद्दृशेभ्य आचार्याद्धैव विद्या विदिता साधिष्ठं प्रापतीति ॥

10. "Verily, my boy, you are shining like one who knows Brahman. Who has taught you?"

He replied, "Others than men. But, Sir, I wish that you teach me. For I have heard from persons like you that only knowledge which is learnt from a teacher leads to real good."

११. तस्मै हैतदेवोवाचात्र ह न किञ्चन वीयायेति वीयायेति ॥

11. Then he taught him the same knowledge. Nothing was left out, yea, nothing was left out.

XI (Up. IV. 10-15)

१. उपकोसलो ह वै कामलायनः सत्यकामे जाबाले ब्रह्मचर्यमुवास तस्य ह द्वादशवर्षाण्यग्नीन्परिचचार स ह स्मान्यानन्तेवासिनः समावर्तयंस्तं ह स्मैव न समावर्तयति ॥

1. Upakosala, son of Kamala, dwelt as a religious student in the house of Satyakama Jabala. He tended his fires for twelve years. But the teacher, though he had allowed other pupils to return home after finishing their studies, did not allow Upakosala to depart.

२. तं जायोवाच तप्तो ब्रह्मचारी कुशलमग्नीन्परिचचारीन्मा त्वाग्नयः परिप्रवोचन्प्रब्रूह्यस्मा इति तस्मै हाप्रोच्यैव प्रवासाञ्चक्रे ॥

2. His wife said to him, "This student has performed his penance and has carefully tended your fires. Teach him and let not the fires blame you." But he went away on a journey without teaching him.

३. स ह व्याधिनाऽनशितुं दध्रे तमाचार्यजायोवाच ब्रह्मचारिन्नशान किं नु नाश्नासीति स होवाच बहव इमेऽस्मिन्पुरुषे कामा नानात्यया व्याधिभिः प्रतिपूर्णोऽस्मि नाशिष्यामीति ॥

person that is seen in the Sun—I am he, I am he indeed.

"He who, knowing this, meditates on him destroys his sins, becomes the possessor of this world, reaches full age and lives in glory. His descendants do not perish. We serve him both in this world and in the other—whosoever knowing this meditates on him."

७. अथ हैनमन्वाहार्यपचनोऽनुशशासापो दिशो नक्षत्राणि चन्द्रमा इति य एष चन्द्रमसि पुरुषो दृश्यते सोऽहमस्मि स एवाहमस्मीति । स य एतमेवं विद्वानुपास्तेऽपहते पापकृत्यां लोकी भवति सर्वमायुरेति ज्योग्जीवति नास्यावरपुरुषाः क्षीयन्त उप वयं तं भुञ्जामोऽस्मिंश्च लोकेऽमुष्मिंश्च य एतमेवं विद्वानुपास्ते ॥

7. Then the Anvaharya fire taught him, "Water, the Quarters, the Stars and the Moon—these are my forms. But the person that is seen in the Moon—I am he, I am he indeed.

"He who, knowing this, meditates on him destroys his sins, becomes the possessor of this world, reaches full age and lives in glory. His descendants do not perish. We serve him both in this world and in the other—whosoever knowing this meditates on him."

८. अथ हैनमाहवनीयोऽनुशशास प्राण आकाशो द्यौर्विद्युदिति य एष विद्युति पुरुषो दृश्यते सोऽहमस्मि स एवाहमस्मीति । स य एतमेवं विद्वानुपास्तेऽपहते पापकृत्यां लोकी भवति सर्वमायुरेति ज्योग्जीवति नास्यावरपुरुषाः क्षीयन्त उप वयं तं भुञ्जामोऽस्मिंश्च लोकेऽमुष्मिंश्च य एतमेवं विद्वानुपास्ते ॥

8. Then the Ahavaniya fire taught him. "Life, Space, Sky and Lightning—these are my forms. But the person that is seen in the Lightning—I am he, I am he indeed.

"He who, knowing this, meditates on him destroys his sins, becomes the possessor of this world, reaches full age and lives in glory. His descendants do not perish. We serve him both in this world and in the other—whosoever knowing this meditates on him."

९. ते होचुरुपकोसलैषा सोम्य तेऽस्मद्विद्यात्मविद्या चाचार्यस्तु ते गतिं वक्तेति ॥

9. Then they all said, "Upakosala, this is the knowledge regarding ourselves, friend, and also the knowledge regarding the Self. But the teacher will tell you the way."

१०. आजगाम हास्याचार्यस्तमाचार्योऽभ्युवादोपकोसल ३ इति ॥ भगव इति ह प्रतिशुश्राव ब्रह्मविद् इव सोम्य ते मुखं भाति को नु त्वानुशशासेति को नु मानुशिष्याद्भो इतीहापेव निह्नुत इमे नूनमीदृशा अन्यादृशा इतीहाग्नीनभ्यूदे । किं नु सोम्य किल तेऽवोचन्निति । इदमिति ह प्रतिजज्ञे । लोकान्वाव किल सोम्य तेऽवोचन्नहं तु ते तद्वक्ष्यामि यथा पुष्करपलाश आपो न श्लिष्यन्त एवमेवंविदि पापं कर्म न श्लिष्यत इति ब्रवीतु मे भगवानिति ॥

10. The teacher came back and said to him, "Upakosala."

"Sir," he answered.

"My boy, your face is shining like that of one who knows Brahman. Who has taught you?"

"Who should teach me, Sir?" he replied.

He conceals the fact, as it were. And, pointing to the fires, he said, "These are of this form now, but they were different then."

The teacher then said, "What have they taught you, my boy?"

"This," he replied.

"They have spoken to you about the worlds, my boy, but I will tell you this. And as water does not cling to a lotus leaf, so no evil deed clings to one who knows it."

"Tell me, Sir."

११. तस्मै स होवाच। य एषोऽक्षिणि पुरुषो दृश्यत एष आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेति। तद्यद्यप्यस्मिन्स-र्पिर्वोदकं वा सिञ्चति वर्त्मनी एव गच्छति।

11. To him he then said, "The person who is seen in the eye—he is the Self. This is the immortal, the fearless. This is Brahman. So even if one drops butter or water into it (the eye) it goes away by the sides.

१२. एतं संयद्वाम इत्याचक्षत एतं हि सर्वाणि वामान्यभि-संयन्ति सर्वाण्येनं वामान्यभिसंयन्ति य एवं वेद॥

12. 'He is called Samyad-vama, for all desirable things go towards him. All desirable things go to him who knows this.

१३. एष उ एव वामनीरेष हि सर्वाणि वामानि नयति सर्वाणि वामानि नयति य एवं वेद॥

13. "He is also Vamani, for he brings in all desirable things. He who knows this brings in all desirable things.

१४. एष उ एव भामनीरेष हि सर्वेषु लोकेषु भाति सर्वेषु लोकेषु भाति य एवं वेद॥

14. "He is also Bhamani, for he shines in all the worlds. He who knows this shines in all the worlds.

१५. अथ यदु चैवास्मिञ्छव्यं कुर्वन्ति यदि च नार्चिषमेवा-भिसंभवन्त्यर्चिषोऽहरह्न आपूर्यमाणपक्षमापूर्यमाणपक्षा-

द्यान्षडुदङ्ङेति मासांस्तान्मासेभ्यः संवत्सरं संवत्सरादित्यमादित्याच्चन्द्रमसं चन्द्रमसो विद्युतं तत्पुरुषोऽमानवः स एनान्ब्रह्म गमयत्येष देवपथो ब्रह्मपथ एतेन प्रतिपद्यमाना इमं मानवमावर्तं नावर्तन्ते नावर्तन्ते ॥

15. "Now, for such a man, whether people perform his obsequies or not, he goes to light, from light into the day, from the day into the fortnight of the waxing moon, from the forthight of the waxing moon into the six months during which the sun goes to the north, from the months into the year, from the year into the sun, from the sun into the moon and from the moon into the lightning There a person not human leads them to Brahman This is the way of the gods, the way that leads to Brahman Those who proceed by it do not return to the human condition, yea, they do not return"

XII (Up IV 17)

१. प्रजापतिर्लोकानभ्यतपत्तेषां तप्यमानानां रसान्प्रावृहदग्निं पृथिव्या वायुमन्तरिक्षादादित्यं दिवः ॥

1. Prajapati brooded over the worlds, and from them thus brooded on he extracted their essences—fire from the earth, air from the atmosphere and the sun from the sky.

२. स एतास्तिस्रो देवता अभ्यतपत्तासां तप्यमानानां रसान्प्रावृहदग्नेर्ऋचो वायोर्यजूंषि सामान्यादित्यात् ॥

2 He then brooded over these three deities And from them thus brooded on he extracted their essences —the Rik verses from the fire, the Yajus formulae from the air and the Saman chants from the sun.

३. स एतां त्रयीं विद्यामभ्यतपत्तस्यास्तप्यमानाया रसान्प्रा-
बृहद्भूरित्यृग्भ्यो भुवरिति यजुर्भ्यः स्वरिति सामभ्यः ॥

3. He brooded again over these three kinds of know-
ledge. And from them thus brooded on he extracted their essences—*Bhuh* from the Rik verses, *Bhuvah* from the Yajus formulae and *Suvah* from the Saman chants.

४. तद्यदृक्तो रिष्येद्भूः स्वाहेति गार्हपत्ये जुहुयादृचामेव तद्र-
सेनर्चां वीर्येणर्चां यज्ञस्य विरिष्टं संदधाति ॥

4. If the sacrifice is injured in connection with the Rik verses one should make an oblation in the Garhapatya fire with the words Bhuh Svaha. Thus does one set right the injury done to the sacrifice on the side of the Rik verses by the essence and the power of the Rik verses themselves.

५. अथ यदि यजुष्टो रिष्येद्भुवः स्वाहेति दक्षिणाग्नौ जुहुया-
द्यजुषामेव तद्रसेन यजुषां वीर्येण यजुषां यज्ञस्य विरिष्टं
संदधाति ॥

5. If the sacrifice is injured in connection with the Yajus formulae one should make an oblation in the southern fire with the words Bhuvah Svaha. Thus does one set right the injury done to the sacrifice on the side of the Yajus formulae by the essence and the power of the Yajus formulae themselves.

६. अथ यदि सामतो रिष्येत्स्वः स्वाहेत्याहवनीये जुहुयात्सा-
म्नामेव तद्रसेन साम्नां वीर्येण साम्नां यज्ञस्य विरिष्टं
संदधाति ॥

6. If the sacrifice is injured in connection with the Saman chants one should make an oblation in the Ahavaniya fire with the words Suvah Svaha Thus does one set right the injury done to the sacrifice on the side

of the Saman chants by the essence and the power of the Saman chants themselves.

> ७. तद्यथा लवणेन सुवर्णं संदध्यात्सुवर्णेन रजतं रजतेन त्रपु त्रपुणा सीसं सीसेन लोहं लोहेन दारु दारु चर्मणा एवमेषां लोकानामासां देवतानामस्यास्त्रय्या विद्याया वीर्येण यज्ञस्य विरिष्टं संदधाति भेषजकृतो ह वा एष यज्ञो यत्रैवंविद्ब्रह्मा भवति ॥

7. As one joins together gold by means of borax, and silver by means of gold, and tin by means of silver, and lead by means of tin, and iron by means of lead, and wood by means of iron or by means of leather, so does one set right the injury done to the sacrifice by means of the essence of these worlds, these deities and the three Vedas. That sacrifice is well healed in which there is a Brahma priest who knows this.

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> १. अथ ह प्राणा अहं श्रेयसि व्यूदिरेऽहं श्रेयानस्म्यहं श्रेयानस्मीति ॥

1. Once upon a time the senses quarrelled among themselves as to who was superior, each saying, "I am superior, I am superior."

> २. ते ह प्राणाः प्रजापतिं पितरमेत्योचुर्भगवन्को नः श्रेष्ठ इति । तान्होवाच यस्मिन्व उत्क्रान्ते शरीरं पापिष्ठतरमिव दृश्येत स वः श्रेष्ठ इति ॥

2. They went to Prajapati, their father, and said, "Sir, who is the best of us?"

He replied, "He by whose departure the body looks the worst—he is the best of you."

३. सा ह वागुच्चक्राम सा संवत्सरं प्रोष्य पर्येत्योवाच कथमशकतर्ते मज्जीवितुमिति यथा कला अवदन्तः प्राणन्तः प्राणेन पश्यन्तश्चक्षुषा श्रृण्वन्तः श्रोत्रेण ध्यायन्तो मनसैवमिति प्रविवेश ह वाक् ॥

3 Speech then departed and, having stayed away for a year, returned and said, "How have you been able to live without me?"

They replied, "Like the dumb—not speaking, but breathing with the breath, seeing with the eye, hearing with the ear, and thinking with the mind Thus we lived" Then Speech entered in

४. चक्षुर्होच्चक्राम तत्संवत्सरं प्रोष्य पर्येत्योवाच कथमशकतर्ते मज्जीवितुमिति यथान्धा अपश्यन्तः प्राणन्तः प्राणेन वदन्तो वाचा श्रृण्वन्तः श्रोत्रेण ध्यायन्तो मनसैवमिति प्रविवेश ह चक्षुः ॥

4 The eye then departed and having stayed away for a year, returned and said, "How have you been able to live without me?" They replied, "Like the blind—not seeing, but breathing with the breath, speaking with the tongue, hearing with the ear and thinking with the mind Thus we lived" Then the eye entered in.

५. श्रोत्रं होच्चक्राम तत्संवत्सरं प्रोष्य पर्येत्योवाच कथमशकतर्ते मज्जीवितुमिति यथा बधिरा अश्रृण्वन्तः प्राणन्तः प्राणेन वदन्तो वाचा पश्यन्तश्चक्षुषा ध्यायन्तो मनसैवमिति प्रविवेश ह श्रोत्रम् ॥

5. The ear then departed, and having stayed away for a year returned and said, "How have you been able to live without me?" They replied, "Like the deaf—not hearing, but breathing with the breath, speaking

with the tongue, seeing with the eye and thinking with the mind. Thus we lived." Then the ear entered in

> ६. मनो होच्चक्राम तत्संवत्सरं प्रोष्य पर्येत्योवाच कथमशकतर्ते मज्जीवितुमिति यथा बाला अमनसः प्राणन्तः प्राणेन वदन्तो वाचा पश्यन्तश्चक्षुषा शृण्वन्तः श्रोत्रेणैवमिति प्रविवेश ह मनः ॥

6. The mind then departed and having stayed away for a year, returned and said, "How have you been able to live without me?" They replied, "Like children—not thinking, but breathing with the breath, speaking with the tongue, seeing with the eye and hearing with the ear. Thus we lived." Then the mind entered in.

> ७. अथ ह प्राण उच्चिक्रमिषन्स यथा सुहयः पड्वीशशङ्कून्संखिदेदेवमितरान्प्राणान्समखिदत्तं हाभिसमेत्योचुर्भगवन्नेधि त्वं नः श्रेष्ठोऽसि मोत्क्रमीरिति ॥

7 Now, when the breath was about to depart, tearing up the other senses, as a strong horse about to depart might tear up the pegs to which he is tethered, they gathered round him and said, "Sir, remain You are the best of us, do not depart."

> ८. अथ हैनं वागुवाच यदहं वसिष्ठोऽस्मि त्वं तद्वसिष्ठोसीऽत्यथ हैनं चक्षुरुवाच यदहं प्रतिष्ठास्मि त्वं तत्प्रतिष्ठासीति। अथ हैनं श्रोत्रमुवाच यदहं सम्पदस्मि त्वं तत्संपदसीत्यथ हैनं मन उवाच यदहमायतनमस्मि त्वं तदायतनमसीति ॥

8. Then speech said to him, "If I am the most prosperous, so are you the most prosperous." The eye said to him, "If I am the firm basis, so are you the

firm basis" The ear said to him, "If I am success, so are you the success." The mind said to him, "If I am the abode, so are you the abode."

९. न वै वाचो न चक्षूंषि न श्रोत्राणि न मनांसीत्याचक्षते प्राणा इत्येवाचक्षते प्राणो ह्येवैतानि सर्वाणि भवति ॥

9. Hence these are not termed organs of speech or eyes or ears or minds They are termed signs of life. For life itself becomes all these

XIV (Up. V. 3—10.)

१. श्वेतकेतुर्हारुणेयः पञ्चालानां समितिमेयाय तं ह प्रवाहणो जैवलिरुवाच कुमारानु त्वाशिषत्पितेत्यनु हि भगव इति ॥

1. Svetaketu Aruneya went to an assembly of the Panchalas. There Pravahava Jaivali said to him, "Boy, has your father instructed you ?"

"Yes, sir."

२. वेत्थ यदितोऽधि प्रजाः प्रयन्तीति न भगव इति वेत्थ यथा पुनरावर्तन्त ३ इति न भगव इति वेत्थ पथोर्देवयानस्य पितृयानस्य च व्यावर्तना ३ इति न भगव इति ॥

2. "Do you know to what place men go from here ?"

"No, Sir."

"Do you know how they return again ?"

"No, Sir."

"Do you know where the path of the gods and that of the ancestral spirits diverge ?"

"No Sir."

३. वेत्थ यथासौ लोको न सम्पूर्यत ३ इति न भगव इति वेत्थ यथा पञ्चम्यामाहुतावापः पुरुष वचसो भवन्तीति नैव भगव इति ॥

3. "Do you know why the other world never becomes full ?"

"No, Sir."

"Do you know why in the fifth libation water is called a person ?

"No, Sir."

४. अथानु किमनुशिष्टोऽवोचथा यो हीमानि न विद्यात्कथं सोऽनुशिष्टो ब्रुवीतेति ॥

4. "Then why did you say you had been instructed ? How could any one who did not know these things say he had been instructed ?"

५. स हायस्तः पितुरर्धमेयाय तं होवाचाननुशिष्य वाव किल मा भगवानब्रवीदनु त्वाशिषमिति । पञ्च मा राजन्यबन्धुः प्रश्नानप्राक्षीत्तेषां नैकञ्चनाशकं विवक्तुमिति । स होवाच यथा मा त्वं तदैतानवदो यथाहमेषां नैकञ्चन वेद यद्यहमिमानवेदिष्यं कथं ते नावक्ष्यमिति ॥

5. Distressed, the boy went to his father's place and said to him, "Sir, you said you had instructed me without really instructing me. That fellow of the Rajanya caste asked me five questions and I could not answer even one of them."

He replied, "As you have told me these questions of his I do not know even one of them. If I had known any of them how should I not have told you ?"

६. स ह गौतमो राज्ञोऽर्धमेयाय तस्मै ह प्राप्तायार्हांश्चकार स ह प्रातः सभाग उदेयाय तं होवाच मानुषस्य भगवन् गौतम वित्तस्य वरं वृणीथा इति स होवाच तवैव राजन् मानुषं वित्तं यामेव कुमारस्यान्ते वाचमभाषथास्तामेव मे ब्रूहीति स ह कृच्छ्री बभूव ॥

6. Then Gautama went over to the Rajah's place, and when he arrived there the king showed him proper respect. In the morning he went to the audience hall and the king said to him, "Venerable Gautama, choose a boon out of the wealth that belongs to the world of men." Then he replied. "Let the wealth that belongs to the world of men remain with you, O King. But the speech which you addressed to this boy—tell me that." The king was perplexed.

७. तं ह चिरं वसेत्याज्ञापयाञ्चकार तं होवाच यथा मा त्वं गौतमावदो यथेयं न प्राक्त्वत्तः पुरा विद्या ब्राह्मणान्गच्छति तस्मादु सर्वेषु लोकेषु क्षत्रस्यैव प्रशासनमभूदिति ॥

7. "Stay with me for some time," he commanded. Afterwards he said to him, "As to what you have told me, O Gautama, this knowledge has not reached any Brahmin before you. Therefore among all people this teaching belonged to the Kshatriya class only."

८. तस्मै होवाच। असौ वाव लोको गौतमाग्निस्तस्यादित्य एव समिद्रश्मयो धूमोऽहरर्चिश्चन्द्रमा अङ्गारा नक्षत्राणि विस्फुलिङ्गाः तस्मिन्नेतस्मिन्नग्नौ देवाः श्रद्धां जुह्वति तस्या आहुतेः सोमो राजा सम्भवति ॥

8. Then he proceeded :—

"That world (heaven) is a sacrificial fire, the sun itself is the fuel, the rays the smoke, the day the flame, the moon the embers and the stars the sparks. In this

fire the gods offer the oblation of faith. From this offering arises Soma, the king.

> ९. पर्जन्यो वाव गौतमाग्निस्तस्य वायुरेव समिदभ्रं धूमो विद्युदर्चिरशनिरङ्गारा ह्रादनयो विस्फुलिङ्गाः । तस्मिन्नेतस्मिन्नग्नौ देवाः सोमं राजानं जुह्वति तस्या आहुतेर्वर्षं सम्भवति ॥

9. "Parjanya (god of rain), O Gautama, is the sacrificial fire. The air itself is its fuel, the cloud is the smoke, the lightning is the flame, the thunderbolt the embers and the thunderings the sparks. In this fire the gods offer the oblation of Soma, the king. From this offering arises rain.

> १०. पृथिवी वाव गौतमाग्निस्तस्याः संवत्सर एव समिदाकाशो धूमो रात्रिरर्चिर्दिशोऽङ्गारा अवान्तरदिशो विस्फुलिङ्गाः । तस्मिन्नेतस्मिन्नग्नौ देवा वर्षं जुह्वति तस्या आहुतेरन्नं सम्भवति ॥

10. "The earth, O Gautama, is the sacrificial fire, the year is its fuel, space is the smoke, the night is the flame, the quarters the embers and the intermediate quarters the sparks. In this fire the gods offer the libation of rain. From this offering arises food.

> ११. पुरुषो वाव गौतमाग्निस्तस्य वागेव समित्प्राणो धूमो जिह्वार्चिश्चक्षुरङ्गाराः श्रोत्रं विस्फुलिङ्गाः । तस्मिन्नेतस्मिन्नग्नौ देवा अन्नं जुह्वति तस्या आहुते रेतः सम्भवति ॥

11. "Man, O Gautama, is the sacrificial fire, speech is its fuel, breath is the smoke, the tongue is the flame, the eyes the embers and the ears the sparks. In this fire the gods offer the libation of food. From this offering arises seed.

१२. योषा वाव गौतमाग्निः ... तस्मिन्नेतस्मिन्नग्नौ देवा रेतो जुह्वति । तस्या आहुतेर्गर्भः सम्भवति ॥

12 "Woman, O Gautama, is the sacrificial fire In this fire the gods offer the libation of seed From this offering arises the foetus

१३. इति तु पञ्चम्यामाहुतावापः पुरुषवचसो भवन्तीति । स उल्बावृतो गर्भो दश वा नव वा मासानन्तःशयित्वा यावद्वाथ जायते । स जातो यावदायुषं जीवति तं प्रेतं दिष्टमितोऽग्नय एव हरन्ति यत एवेतो यतः सम्भूतो भवति ॥

13 "It is for this reason that in the fifth oblation water comes to be called a person The foetus enclosed in the womb lies inside for more or less nine or ten months, and then it is born.

"When born, he lives whatever the length of his life may be. When he passes away, they carry him to the appointed place, to the fire from which indeed he came, from which he sprang

१४. तद्य इत्थं विदुः ये चेमेऽरण्ये श्रद्धा तप इत्युपासते तेऽर्चिषमभिसम्भवन्त्यर्चिषोऽहरह्न आपूर्यमाणपक्षमापूर्यमाणपक्षाद्यान्षडुदङेति मासांस्तान् । मासेभ्यः संवत्सरं संवत्सरादादित्यमादित्याच्चन्द्रमसं चन्द्रमसो विद्युतं तत्पुरुषोऽमानवः स एनान्ब्रह्म गमयत्येष देवयानः पन्था इति ॥

14 "Those who know this, and those who in the forest meditate with faith and austerity go to light, from light to day, from day to the bright half of the month, from the bright half of the month to those six months during which the sun moves northward, and from these months to the year, from the year to the

sun, from the sun to the moon, and from the moon to the lightning. There is a person there—not human. He leads them on to Brahman. This is the path of the gods.

१५. अथ य इमे ग्राम इष्टापूर्ते दत्तमित्युपासते ते धूममभिसम्भवन्ति धूमाद्रात्रिं रात्रेरपरपक्षमपरपक्षाद्यान्षड्दक्षिणैति मासांस्तान्नैते संवत्सरमभिप्राप्नुवन्ति । मासेभ्यः पितृलोकं पितृलोकादाकाशमाकाशाच्चन्द्रमसमेष सोमो राजा तद्देवानामन्नं तं देवा भक्षयन्ति ॥

15. "But those who, living in a village, offer sacrifices and perform works of public utility and give alms—they pass into smoke, from smoke to night, from night to the dark half of the month, from the dark half of the month to the six months during which the sun moves southward, but they do not reach the year. From these months they go to the world of Pitris, from the world of Pitris into space, from space to the moon. That is Soma, the king. They become the food of the gods. The gods use them for their pleasure.

१६. तस्मिन्यावत्सम्पातमुषित्वाऽथैतमेवाध्वानं पुनर्निवर्तन्ते यथेनमाकाशमाकाशाद्वायुं वायुर्भूत्वा धूमो भवति धूमो भूत्वा अभ्रं भवति अभ्रं भूत्वा मेघो भवति मेघो भूत्वा प्रवर्षति त इह व्रीहियवा ओषधिवनस्पतयस्तिलमाषा इति जायन्तेऽतो वै खलु दुर्निष्प्रपतरं यो यो ह्यन्नमत्ति यो रेतः सिञ्चति तद्भूय एव भवति ॥

16. "Having dwelt there till the fruit of their good works is exhausted, they return again by the way by which they came—to space and from space into air. Having become air, he (the sacrificer) becomes smoke and having become smoke he becomes mist. Having

become mist he becomes a cloud, and having become a cloud he drops down as rain Then are they born as rice and barley, as herbs and trees, as sesamum and beans From thence the release becomes extremely difficult For whoever eats the food and begets the offspring—like unto him he becomes

१७. तद्य इह रमणीयचरणा अभ्याशो ह यत्ते रमणीयां योनिमापद्येरन् ब्राह्मणयोनिं वा क्षत्रिययोनिंवा वैश्ययोनिं वाथ य इह कपूयचरणा अभ्याशो ह यत्ते कपूयां योनिमापद्येरञ्श्वयोनिं वा सूकरयोनिं वा चाण्डालयोनिं वा ॥

17. "Those whose conduct here has been good will quickly attain a good birth—the birth of a Brahmin, or a Kshatriya or a Vaisya. But those whose conduct here has been evil will quickly attain an evil birth—the birth of a dog, or a hog or an outcaste.

१८. अथैतयोः पथोर्न कतरेण च न तानीमानि क्षुद्राण्यसकृदावर्तीनि भूतानि भवन्ति जायस्व म्रियस्वेत्येतत्तृतीयं स्थान तेनासौ लोको न सम्पूर्यते तस्माज्जुगुप्सेत ॥

18 "But on neither of these two ways are those small creatures which are continually revolving, those of whom it may said, "Be born and die" Theirs is a third state

That is why that world never becomes full Therefore let a man take care of himself

XV (Up. V 11—18)

१. प्राचीनशाल औपमन्यवः सत्ययज्ञः पौलुषिरिन्द्रद्युम्नो भाल्लवेयो जनः शार्कराक्ष्यो बुडिल आश्वतराश्विस्ते हैते महाशाला महाश्रोत्रियाः समेत्य मीमांसां चक्रुः को नु आत्मा किं ब्रह्मेति ॥

1. Prachinasala Aupamanyava, Satyayajna Paulushi, Indradyumna Bhallaveya, Jana Sarkarakshya and Budila

Asvatarasvi—these great householders, greatly learned in holy scriptures, once came together and held a discussion as to what is our Self and what is Brahman.

२. ते ह सम्पादयाञ्चक्रुरुद्दालको वै भगवन्तोऽयमारुणिः सम्प्रतीममात्मानं वैश्वानरमध्येति तं हन्ताभ्यागच्छामेति तं हाभ्याजग्मुः ॥

2. They reflected among themselves, "Sirs, there is that Uddalaka Aruni, who knows at present this Universal Self. Well, let us go to him." And so they went to him.

३. स ह सम्पादयाञ्चकार प्रक्ष्यन्ति मामिमे महाशाला महाश्रोत्रियास्तेभ्यो न सर्वमिव प्रतिपत्स्ये हन्ताहमन्यमभ्यनुशासानीति ॥

3. But he reflected in himself, "These great householders, greatly learned in holy scriptures, will question me and I shall not be able to tell them all. Therefore I shall direct them to another."

४. तान्होवाचाश्वपतिर्वै भगवन्तोऽयं कैकेयः सम्प्रतीममात्मानं वैश्वानरमध्येति तं हन्ताभ्यागच्छामेति तं हाभ्याजग्मुः ॥

4. He said to them, "Sirs, Asvapati Kaikeya knows at present the Universal Self. Well, let us go to him." And so they went to him.

५. तेभ्यो ह प्राप्तेभ्यः पृथगर्हाणि कारयाञ्चकार स ह प्रातः सञ्जिहान उवाच न मे स्तेनो जनपदे न कदर्यो न मद्यपो नानाहिताग्निर्नाविद्वान्न स्वैरी स्वैरिणी कुतः। यक्ष्यमाणो वै भगवन्तोऽहमस्मि यावदेकैकस्मा ऋत्विजे धनं दास्यामि तावद्भगवद्भ्यो दास्यामि वसन्तु भगवन्त इति ॥

5. When they arrived he had proper attentions paid to them severally. And rising the next morning

he said, "In my kingdom there is no thief, no miser, no drunkard, no man without his sacrificial fire, no ignorant person, no adulterer and much less an adultress. Sirs, I am going to perform a sacrifice, and as much wealth as I am going to give to each officiating priest I will give you. Please stay here, Sirs."

६. ते होचुर्येन हैवार्थेन पुरुषश्चरेत्तं हैव वदेदात्मानमेवेमं वैश्वानरं सम्प्रत्यध्येषि तमेव नो ब्रूहीति ॥

6. Then they said, "The purpose for which a man comes—he should indeed state it. At present you know the Universal Self. Tell us about that."

७. तान्होवाच प्रातर्वः प्रतिवक्तास्मीति ते ह समित्पाणयः पूर्वाह्णे प्रतिचक्रमिरे तान्हानुपनीयैवैतदुवाच ॥

7. He then said to them, "Tomorrow I will give you an answer." Therefore the next morning they approached him with fuel in their hands. And he, without any preparatory rites, addressed them :—

८. औपमन्यव कं त्वमात्मानमुपास्स इति दिवमेव भगवो राजन्निति होवाचैष वै सुतेजा आत्मा वैश्वानरो यं त्वमात्मानमुपास्से । मूर्धा त्वेष आत्मन इति होवाच ॥

8. "Aupamanyava, on what do you meditate as the Self ?"

"Heaven only, venerable king," he replied.

"The Self which you meditate on is the Universal Self called Sutejas (brightly shining). But it is only the head of the Self."

९. अथ होवाच सत्ययज्ञं पौलुषिं प्राचीनयोग्य कं त्वमात्मानमुपास्स इत्यादित्यमेव भगवो राजन्निति होवाचैष वै विश्वरूप आत्मा वैश्वानरो यं त्वमात्मानमुपास्से । चक्षुष्ट्वेतदात्मन इति होवाच ॥

9. Then he said to Satyayajna Paulushi,

"O Prachinayogya, on what do you meditate as the Self ?"

"The sun only, venerable king," he replied.

"The Self which you meditate on is the Universal Self called Visvarupa (manifold form). But it is only the eye of the Self."

१०. अथ होवाचेन्द्रद्युम्नं भाल्लवेयं वैयाघ्रपद्य कं त्वमात्मानमुपास्स इति वायुमेव भगवो राजन्निति होवाचैष वै पृथग्वर्त्मात्मा वैश्वानरो यं त्वमात्मानमुपास्से। प्राणस्त्वेष आत्मन इति होवाच ॥

10. Then he said to Indradyumna Bhallaveya, "O Vaiyaghrapadya, on what do you meditate as the Self ?"

"Air only, venerable king," he replied.

"The Self which you meditate on is the Universal Self called Prithagvartman (having varied courses). But this is only the breath of the Self."

११. अथ होवाच जनं शार्कराक्ष्यं कं त्वमात्मानमुपास्स इत्याकाशमेव भगवो राजन्निति होवाचैष वै बहुल आत्मा वैश्वानरो यं त्वमात्मानमुपास्से। संदेहस्त्वेष आत्मन इति होवाच ॥

11. Then he said to Jana Sarkarakshya, "On what do you meditate as the Self ?"

"Space only, venerable king," he replied.

"The Self which you meditate on is the Universal Self called Bahula (the full). But it is only the trunk of the Self."

१२. अथ होवाच बुडिलाश्वतराश्वि वैयाघ्रपद्य कं त्वमात्मानमुपास्स इत्यप एव भगवो राजन्निति होवाचैष वै रयिरात्मा वैश्वानरो यं त्वमात्मानमुपास्से। बस्तिस्त्वेष आत्मन इति होवाच ॥

12 Then he said to Budila Asvatarasvi, "O Vaighrapadya, on what do you meditate as the Self ?"

"Water only, venerable king," he replied

"The Self which you meditate on is the Universal Self, called Rayi (wealth) But it is only the bladder of the Self "

१३. अथ होवाचोद्दालकमारुणिं गौतम कं त्वमात्मानमुपास्स इति पृथिवीमेव भगवो राजन्निति होवाचैष वै प्रतिष्ठात्मा वैश्वानरो य त्वमात्मानमुपास्से । पादौ त्वेतावात्मन इति होवाच ॥

13 Then he said to Uddalaka Aruni, "O Gautama, on what do you meditate as the Self ?"

"The earth only, venerable king," he replied

"The Self which you meditate on is the Universal Self called Pratishtha (firm support) But it is only the feet of the Self "

१४. तान्होवाचैते वै खलु यूयं पृथगिवेममात्मानं वैश्वानरं विद्वांसोऽन्नमत्थ यस्त्वेतमेव प्रादेशमात्रमभिविमानमात्मानं वैश्वानरमुपास्ते स सर्वेषु लोकेषु सर्वेषु भूतेषु सर्वेष्वात्मस्वन्नमत्ति ॥

14 Then he said to them all, "Verily, indeed, you eat your food, knowing this Universal Self, as if it were many But he who meditates on this Universal Self as extending from heaven to earth and as identical with himself—he eats food in all worlds, in all beings and in all selves

१५. तस्य ह एतस्यात्मनो वैश्वानरस्य मूर्धैव सुतेजाश्चक्षुर्विश्वरूपः प्राणः पृथग्वर्त्मात्मा सदेहो बहुलो बस्तिरेव रयिः पृथिव्येव पादावुर एव वेदिर्लोमानि बर्हिर्हृदयं गार्हपत्यो मनोऽन्वाहार्यपचन आस्यमाहवनीयः ॥

15. "Of that Universal Self the bright (heaven) is the head ; the manifold (sun) is the eye ; the varying (wind) is the breath ; the extended (space) is the trunk ; the abundant (water) is the bladder ; the supporting (earth) is the feet. The altar is his chest ; the sacrificial grass is his hair ; the Garhapatya fire is the heart ; the Anvaharya fire is the mind and the Ahavaniya fire the mouth."

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१. ओं । श्वेतकेतुर्हारुणेय आस तं ह पितोवाच श्वेतकेतो वस ब्रह्मचर्यं न वै सोम्यास्मत्कुलीनोऽननूच्य ब्रह्मबन्धुरिव भवतीति ॥

1. Once there lived Svetaketu Aruneya. His father said to him, "Go and live the life of a religious student. For there is no one in our family, my boy, who, not having studied the Veda, is as it were a Brahmin by birth only."

२. स ह द्वादशवर्ष उपेत्य चतुर्विंशतिवर्षः सर्वान्वेदानधीत्य महामना अनूचानमानी स्तब्ध एयाय ॥

2. He then, having become a pupil at the age of twelve, returned when he was twenty-four years of age, having studied all the Vedas, greatly conceited, thinking himself well-read and arrogant.

३. तं ह पितोवाच । श्वेतकेतो यन्नु सोम्येदं महामना अनूचानमानी स्तब्धोऽस्युत तमादेशमप्राक्ष्यः येनाश्रुतं श्रुतं भवत्यमतं मतमविज्ञातं विज्ञातमिति कथं नु भगवः स आदेशो भवतीति ॥

3. His father then said to him, "Svetaketu, as you are so conceited, thinking yourself well-read and arrogant, have you ever asked, my boy, for that instruc-

tion by which we hear what cannot be heard, perceive what cannot be perceived and know what cannot be known ?"

"How can there be such instruction, Sir ?"

४. यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं विज्ञातं स्याद्वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम् ॥

4. "My boy, just as by one clod of clay all that is made of clay is known, the difference being only a name arising from speech, while the truth is that it is just clay.—

५. यथा सोम्यैकेन लोहमणिना सर्वं लोहमयं विज्ञातं स्याद्वाचारम्भणं विकारो नामधेयं लोहमित्येव सत्यम् ॥

5. "My boy, just as by one nugget of gold all that is made of gold is known, the difference being only a name arising from speech, while the truth is that it is just gold.—

६. यथा सोम्यैकेन नखनिकृन्तनेन सर्वं कार्ष्णायसं विज्ञातं स्याद्वाचारम्भणं विकारो नामधेयं कृष्णायसमित्येव सत्यम् एवं सोम्य स आदेशो भवतीति ॥

6. "My boy, just as by one pair of nail-scissors all that is made of iron is known, the difference being only a name arising from speech, while the truth is that it is just iron.—

"Thus runs, my boy, that instruction."

७. न वै नूनं भगवन्तस्त एतदवेदिषुर्यद्ध्येतदवेदिष्यन्कथं मे नावक्ष्यन्निति भगवांस्त्वेव मे तद्ब्रवीत्विति ॥

7. "Surely those venerable men did not know it. For if they had known it why should they not have told it to me ? Do you, Sir, therefore tell me that."

८. तथा सोम्येति होवाच । सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् । तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं तस्मादसतः सज्जायत ॥

8. "Be it so, my boy. In the beginning, there was Being alone—One only without a second. Some people say that in the beginning there was non-being alone, one only without a second and that from that non-being Being was produced.

९. कुतस्तु खलु सोम्यैवं स्यादिति होवाच कथमसतः सज्जायेतेति । सत्त्वेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ॥

9. "But how indeed could it be thus, my boy ?" said he. "How could Being be produced from non-being ? No, my boy, in the beginning this was Being alone—One only without a second.

१०. तदैक्षत बहु स्यां प्रजायेयेति तत्तेजोऽसृजत तत्तेज ऐक्षत बहु स्यां प्रजायेयेति तदपोऽसृजत । ता आप ऐक्षन्त बह्व्यः स्याम प्रजायेमहीति ता अन्नमसृजन्त ॥

10. "It thought, may I be many, may I grow forth. It sent forth fire. The fire thought, may I be many, may I grow forth. It sent forth water. The water thought, may I be many, may I grow forth. It sent forth food.

११. सेयं देवतैक्षत हन्ताहमिमास्तिस्रो देवता अनेन जीवेनात्मनानुप्रविश्य नामरूपे व्याकरवाणीति । तासां त्रिवृतं त्रिवृतमेकैकां करवाणीति ॥

11. "That Being thought, 'Well, let me enter into these three divinities by means of this living self and let me develop names and forms. Let me make each one of the three threefold.'"

१२. सेयं देवतेमास्तिस्रो देवता अनेनैव जीवेनात्मनानुप्रविश्य नामरूपे व्याकरोत्। तासां त्रिवृतं त्रिवृतमेकैकमकरोत् ॥

12. "The Being thus entered into these three divinities by means of the living self and developed names and forms. It made each of these threefold.

१३. एतद्ध स्म वै तद्विद्वांस आहुः पूर्वे महाशाला महाश्रोत्रिया न नोऽद्य कश्चनाश्रुतममतमविज्ञातमुदाहरिष्यतीति ह्येभ्यो विदाञ्चक्रुः ॥

13. "It was just this that the great householders and great students of sacred knowledge knew when they said of old, 'No one can henceforth mention to us anything which we have not heard, anything which we have not perceived or anything which we have not known.' For from these three they knew everything.

१४. यदु रोहितमिवाभूदिति तेजसस्तद्रूपमिति तद्विदाञ्चक्रुर्यदु शुक्लमिवाभूदित्यपां रूपमिति तद्विदाञ्चक्रुर्यदुकृष्णमिवाभूदित्यन्नस्य रूपमिति तद्विदाञ्चक्रुः। यदविज्ञातमिवाभूदित्येतासामेव देवतानां समास इति तद्विदाञ्चक्रुः ॥

14. "They knew that whatever appeared red was of the form of fire. They knew that whatever appeared white was of the form of water. They knew that whatever appeared dark was of the form of food (earth). They knew that whatever appeared altogether unknown was a combination of these three divinities."

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१. उद्दालको हारुणिः श्वेतकेतुं पुत्रमुवाच स्वप्नान्तं मे सोम्य विजानीहीति यत्रैतत्पुरुषः स्वपिति नाम सता सोम्य तदा सम्पन्नो भवति स्वमपीतो भवति तस्मादेनं स्वपितीत्याचक्षते स्वं ह्यपीतो भवति ॥

1. Then Uddalaka Aruni said to his son Svetaketu, "Learn from me, my boy, the true nature of sleep. When a man here sleeps, as they say, then he has become united with pure Being, my boy, then he has gone to his own. Therefore they say *Svapiti* (he sleeps) because he has gone (apita) to his own (sva).

> २. स यथा शकुनिः सूत्रेण प्रबद्धो दिशं दिशं पतित्वान्यत्राय-
> तनमलब्ध्वा बन्धनमेवोपश्रयत एवमेव खलु सोम्य तन्मनो
> दिशं दिशं पतित्वान्यत्रायतनमलब्ध्वा प्राणमेवोपश्रयते
> प्राणबन्धनं हि सोम्य मन इति ॥

2. "As a bird tied by a string flies first in every direction and finding no resting place anywhere settles down at last at the place where it is bound, so also the mind after flying in various directions and finding no resting place anywhere settles down in the vital breath, for the mind, my boy, is bound to the vital breath.

> ३. अशनापिपासे मे सोम्य विजानीहीति यत्रैतत्पुरुषोऽशि-
> शिषति नामाप एव तदशितं नयन्ते तद्यथा गोनायोऽश्व
> नायः पुरुषनाय इत्येवं तदप आचक्षतेऽशनायेति तत्रैत-
> च्छुङ्गमुत्पतितं सोम्य विजानीहि नेदममूलं भविष्यतीति ॥

3. "Now, learn from me, my boy, what hunger and thirst are. When a person here is hungry, as they say, water is leading away what he has eaten. As they speak of a leader of cows, a leader of horses or a leader of men, so they speak of water as the leader of food. Thus, my boy, understand that this body is a sprout which has sprung up. It could not be without a root.

> ४. तस्य क्व मूलं स्यादन्यत्रान्नादेवमेव खलु सोम्यान्नेन
> शुङ्गेनापो मूलमन्विच्छाद्भिः सोम्य शुङ्गेन तेजो

मूलमन्विच्छ तेजसा सोम्य शुङ्गेन सन्मूलमन्विच्छ।
सन्मूलाः सोम्येमाः सर्वाः प्रजाः सदायतनाः सत्प्रतिष्ठाः॥

4. "And what else could be its root other than food? In the same manner, my boy, food itself being an off-shoot, seek for its root, namely, water ; and water itself being an off-shoot, seek for its root, namely, fire ; and fire itself being an off-shoot, seek for its root, namely Being.

"All these creatures, my boy, have their root in Being. They have Being as their abode, they have Being as their support.

५. अथ यत्रैतत्पुरुषः पिपासति नाम तेज एव तत्पीतं नयते तद्यथा गोनायोऽश्वनायः पुरुषनाय इत्येवं तत्तेज आचष्ट उदन्येति तत्रैतदेव शुङ्गमुत्पतितं सोम्य विजानीहि नेदममूलं भविष्यतीति॥

5. "When a person here is thirsty, as they say, fire is leading away what he has drunk. As they speak of a leader of cows, a leader of horses or a leader of men, so they speak of fire as the leader of water. Thus, my boy, understand that this body is a sprout which has sprung up. It could not be without a root.

६. तस्य क्व मूलं स्यादन्यत्राद्भ्योऽद्भिः सोम्य शुङ्गेन तेजो मूलमन्विच्छ तेजसा सोम्य शुङ्गेन सन्मूलमन्विच्छ सन्मूलाः सोम्येमाः सर्वाः प्रजाः सदायतनाः सत्प्रतिष्ठाः अस्य सोम्य पुरुषस्य प्रयतो वाङ्मनसि सम्पद्यते मनः प्राण प्राणस्तेजसि तेजः परस्यां देवतायाम्॥

6. "And what else could be its root other than water ? Water itself being an off-shoot, seek for its root, namely, fire. And fire itself being an off-shoot, seek for its root, namely Being.

"All these creatures, my boy, have their root in Being. They have Being as their Abode. They have Being as their support.

"When a man departs from here, my boy, his speech merges in his mind, his mind in his breath, his breath in heat (fire) and heat in the highest Being.

७. स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ।

7. "That which is the subtle essence—the whole of this world has that for its soul. That is the Reality. That is the Self. And thou art That, O Svetaketu."

"Please, Sir, instruct me still further"

"So be it, my boy," he said.

८. यथा सोम्य मधु मधुकृतो निस्तिष्ठन्ति नानात्ययानां वृक्षाणां रसान्समवहारमेकतां रसं गमयन्ति । ते तथा तत्र न विवेकं लभन्तेऽमुष्याहं वृक्षस्य रसोऽस्म्यमुष्याहं वृक्षस्य रसोऽस्मीत्येवमेव खलु सोम्येमाः सर्वाः प्रजाः सति सम्पद्य न विदुः सति सम्पद्यामह इति ।

8. "As the bees make honey, my boy, by collecting the juices of different trees and reducing them to one form—

"And as those juices possess no such discrimination as 'I am the juice of this tree', 'I am the juice of that tree'—

"Even so, my son, all these creatures, when they reach the Being, do not know that they have reached the Being.

९. त इह व्याघ्रो वा सिंहो वा वृको वा वराहो वा कीटो वा पतङ्गो वा दंशो वा मशको वा यद्यद्भवन्ति तदाभवन्ति । स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमसि

श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥

9. "Whatsoever they are in this world—a tiger or a lion, a wolf or a bear, a worm or a fly, a gnat or a mosquito—that they become again and again.

"That which is the subtle essence—the whole of this world has that for its soul. That is the Reality. That is the Self. And thou art That, O Svetaketu."

"Please, Sir, instruct me still further."

"So be it, my son," he said.

१०. इमाः सोम्य नद्यः पुरस्तात्प्राच्यः स्यन्दन्ते पश्चात्प्रतीच्यस्ताः समुद्रात्समुद्रमेवापियन्ति स समुद्र एव भवति ता यथा तत्र न विदुरियमहमस्मीयमहमस्मीति ॥ एवमेव खलु सोम्येमाः सर्वाः प्रजाः सत आगम्य न विदुः सत आगच्छामह इति ॥

10. "These rivers flow, my son—the eastern towards the east, and the western towards the west. They go from sea to sea; indeed they become the sea itself. And as these rivers, when they are in the sea, do not know, 'I am this river or that river'—

"In the same manner, my son, all these creatures, when they come back from pure Being, do not know that they have come back from pure Being.

११. त इह व्याघ्रो वा सिंहो वा वृको वा वराहो वा कीटो वा पतङ्गो वा दंशो वा मशको वा यद्यद्भवन्ति तदाभवन्ति । स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मे भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥

11. "Whatsoever they are in this world—a tiger or a lion, a wolf or a bear, a worm or a fly, a gnat or a mosquito—that they become again and again.

"That which is the subtle essence—the whole of this world has that for its soul. That is the Reality. That is the Self. And thou art That, O Svetaketu."

"Please, Sir, instruct me still further."

"Be it so, my son," he said.

१२. अस्य सोम्य महतो वृक्षस्य यो मूलेऽभ्याहन्याज्जीवन्स्रवेद्यो मध्येऽभ्याहन्याज्जीवन्स्रवेद्योऽग्रेऽभ्याहन्याज्जीवन्स्रवेत्स एष जीवेनात्मनानुप्रभूतः पपीयमानो मोदमानस्तिष्ठति ॥

12. "If someone were to strike at the root of this mighty tree it would bleed but still live; if someone were to strike at the middle it would bleed but still live; if someone were to strike at the top, it would bleed but still live. Pervaded by its living self the tree stands firm, drinking its nourishment and rejoicing.

१३. अस्य यदेकां शाखां जीवो जहात्यथ सा शुष्यति द्वितीयां जहात्यथ सा शुष्यति तृतीयां जहात्यथ सा शुष्यति सर्वं जहाति सर्वः शुष्यति ॥

13. "But if its living self leaves one of its branches that branch withers; if it leaves a second that branch withers, if it leaves a third that branch withers. If it leaves the whole, the whole tree withers.

१४. एवमेव खलु सोम्य विद्धीति होवाच जीवापेतं वाव किलेदं म्रियते न जीवो म्रियत इति । स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो इति । भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥

14. "Even so, indeed, my son, understand this," he said. "This body dies indeed, when the living self leaves it. But the living self does not die.

"That which is the subtle essence—the whole of this world has that for its soul. That is the Reality. That is the Self. Thou art That, O Svetaketu."

"Please, Sir, instruct me still further."

"So be it, my son," he said.

१५. न्यग्रोधफलमत आहरेतीदं भगव इति भिन्द्धीति भिन्नं भगव इति किमत्र पश्यसीत्यण्व्य इवेमा धाना भगव इत्यासामेकैकां भिन्धीति भिन्ना भगव इति किमत्र पश्यसीति न किञ्चन भगव इति ।

15. "Fetch me the fruit of that Nyagrodha tree".

"Here it is, sir."

"Break it."

"It is broken, sir."

"What do you see there ?"

"These extremely fine seeds, sir."

"Break one of them."

"It is broken, sir."

"What do you see there ?"

"Nothing at all, sir."

१६. तं होवाच यं वै सोम्यैतमणिमानं न निभालयस एतस्य वै सोम्यैषोऽणिम्न एवं महान्न्यग्रोधस्तिष्ठति श्रद्धत्स्व सोम्येति । स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥

16. Then he said to him, "My son, that subtle essence which you do not perceive there—it is by that very essence that this great Nyagrodha tree stands. Believe it, my son. That which is the subtle essence—the whole of this world has that for its soul. That is the Reality. That is the Self. And thou art That, O Svetaketu."

"Please, Sir, instruct me still further."
"So be it, my son," he said.

१७. लवणमेतदुदकेऽवधायाथ मा प्रातरुपसीदथा इति स ह तथा चकार तं होवाच यद्दोषा लवणमुदकेऽवाधा अङ्ग तदाहरेति तद्धावमृश्य न विवेद ।

17. "Put this salt in water and come to me in the morning."

He did so, and then the father said to him, "Please take out the salt which you placed in the water last night."

Having looked for it he did not find it.

१८. यथा विलीनमेवाङ्गास्यान्तादाचामेति कथमिति लवणमिति मध्यादाचामेति कथमिति लवणमित्यन्तादाचामेति कथमिति लवणमित्यभिप्रास्यैतदथ मोपसीदथा इति तद्ध तथा चकार तच्छश्वत्संवर्तते तं होवाचात्र वाव किल सत्सोम्य न निभालयसेऽत्रैव किलेति । स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥

18. "Though it is dissolved, please taste the water from this end," said the father. "How is it?"

"It is salt."

"Taste it from the middle. How is it?"

"It is salt."

"Taste it from the other end. How is it?"

"It is salt."

"Throw it away and come to me."

He did so and said it was the same everywhere.

Then he said to him, "Here also, my son, though you do not perceive pure Being, it is always there.

"That which is the subtle essence—the whole of

this world has that for its soul. That is the Reality. That is the Self. Thou art That, O Svetaketu."

"Please instruct me still further, sir."

"So be it, my son," he said.

१९. यथा सोम्य पुरुषं गन्धारेभ्योऽभिनद्धाक्षमानीय तं ततोऽतिजने विसृजेत्स यथा तत्र प्राङ् वोदङ्वाधराङ्वा प्रत्यङ्वा प्रध्मायीताभिनद्धाक्ष आनीतोऽभिनद्धाक्षो विसृष्टः ॥

19. "As one might lead a person away from the Gandharas, with his eyes bandaged, and abandon him in a place where there are no human beings.—

"And as that person would shout towards the east or the north or the south or the west, 'I have been led here with my eyes bandaged'.—

२०. तस्य यथाभिनहनं प्रमुच्य प्रब्रूयादेतां दिशं गन्धारा एतां दिशं व्रजेति स ग्रामाद्ग्रामं पृच्छन्पण्डितो मेधावी गन्धारानेवोपसम्पद्येतैवमेवाचार्यवान्पुरुषो वेद तस्य तावदेव चिरं यावन्न विमोक्ष्येऽथ सम्पत्स्य इति ॥ स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥

20. "And as therefore if someone might release his bandage and say to him, 'In that direction are the Gandharas, go in that direction.—

"And as, therefore, having been informed and being able to judge for himself, he would by asking his way from village to village arrive at last at Gandhara".—

"In exactly the same manner does a man who has found a teacher acquire true knowledge. For him there

is only delay as long as he is not released from his body Then he will attain perfection

"That which is the subtle essence—the whole of this world has that for its soul. That is the Reality. That is the Self And thou art That, O Svetaketu."

"Please, Sir, instruct me still further"

"So be it, my son," he said

२१. पुरुषं सोम्योतोपतापिनं ज्ञातयः पर्युपासते जानासि मां जानासि मामिति तस्य यावन्न वाङ्मनसि सम्पद्यते मनःप्राणे प्राणस्तेजसि तेजः परस्यां देवतायां तावज्जानाति ॥

21 "Around a sick man, my son, his relatives gather and ask, 'Do you know me? Do you know me?'

"So long as his voice is not merged in his mind, his mind in his breath and his breath in the warmth (of his body), and the warmth in the Highest Being, he knows them

२२. अथ यदास्य वाङ्मनसि सम्पद्यते मनः प्राणे प्राणस्तेजसि तेजः परस्यां देवतायामथ न जानाति स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥

22 "But when his speech is merged in his mind, his mind in his breath, his breath in the warmth (of his body) and the warmth in the Highest Being—then he does not know them

"That which is the subtle essence—the whole of this world has that as its soul. That is the Reality That is the Self. And thou art That, O Svetaketu."

"Please, Sir, instruct me still further"

"So be it, my son," he said.

२३. पुरुषं सोम्योत हस्तगृहीतमानयन्त्यपहार्षीत्स्तेयमकार्षीत्परशुमस्मै तपतेति स यदि तस्य कर्ता भवति तत एवानृतमात्मानं कुरुते सोऽनृताभिसन्धोऽनृतेनात्मानमन्तर्धाय परशुं तप्तं प्रतिगृह्णाति स दह्यतेऽथ हन्यते ॥

23. "They bring a man whom they have seized by the hand, saying, 'He has stolen, he has committed a theft. Heat the hatchet for him.'

"If he has really done it, then he makes himself a liar, and being given to untruth and covering himself with a lie, he takes hold of the heated hatchet—he is burnt and he is killed.

२४. अथ यदि तस्याकर्ता भवति तत एव सत्यमात्मानं कुरुते स सत्याभिसन्धः सत्येनात्मानमन्तर्धाय परशुं तप्तं प्रतिगृह्णाति स न दह्यतेऽथ मुच्यते। स यथा तत्र नादाह्येतैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो इति। तद्धास्य विजज्ञाविति विजज्ञाविति ॥

24. "But if he has not done the deed he makes himself a true man, and, being given to truth, and covering himself with truth, he takes hold of the heated hatchet —he is not burnt and he is set free.

"And as he is not burnt—the whole of this world has that for its soul. That is the Reality. That is the Self. And thou art That, O Svetaketu."

Then he understood it from him, yea, he understood it.

XVIII (Up. VII. 1, 23—26.)

१. ओं ॥ अधीहि भगव इति होपससाद सनत्कुमारं नारदस्तं होवाच यद्वेत्थ तेन मोपसीद ततस्त ऊर्ध्वं वक्ष्यामीति स होवाच ।

1. Narada approached Sanatkumara and said, "Sir, teach me."

"Come and tell me what you know," he replied, "and then I will teach you what is beyond that."

२. ऋग्वेदं भगवोऽध्येमि यजुर्वेदं सामवेदमाथर्वणं चतुर्थमि-
तिहासपुराणं पञ्चमं वेदानां वेदं पित्र्यं राशिं दैवं निधिं
वाकोवाक्यमेकायनं देवविद्यां ब्रह्मविद्यां भूतविद्यां
क्षत्रविद्यां नक्षत्रविद्यां सर्पदेवजनविद्यामेतद्भगवोऽध्येमि ॥

2. "Sir, I know the Rig-Veda, the Yajur Veda, the Sama Veda and Atharvana the fourth; and also the Itihasa-Purana as the fifth. I know the Veda of the Vedas (viz, grammar), the rules for the propitiation of Pitris, the science of numbers, the science of portents, the science of time, the sciences of logic, ethics and politics, the science of the gods, the science of scriptural studies, the science of the elemental spirits, the science of weapons, the science of the stars, the science of snake-charming and the fine arts—all these sir, I know."

३. सोऽहं भगवो मन्त्रविदेवास्मि नात्मविच्छ्रुतं ह्येव
मे भगवद्दृशेभ्यस्तरति शोकमात्मविदिति सोऽहं भगवः
शोचामि तं मा भगवाञ्छोकस्य पारं तारयत्विति ॥

3. "But, sir, with all this I am only a knower of words, not a knower of the Self. I have heard from holy men like you that he who knows the Self crosses over sorrow. I am in sorrow. Do, sir, help me to cross over to the other side of sorrow."

४. तं होवाच यद्वै किञ्चैतदध्यगीष्ठा नामैवैतत् ॥
यो वै भूमा तत्सुखं नाल्पे सुखमस्ति भूमैव सुखं भूमात्वेव
विजिज्ञासितव्य इति भूमानं भगवो विजिज्ञास इति ॥

4. To him he then said, "Verily, whatever you have learned here is only a name.

"That which is Infinite—that, indeed, is happiness. There is no happiness in anything that is finite. The Infinite alone is happiness. But this Infinite—one must desire to understand."

"Sir, I desire to understand it."

५. यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स भूमाथ यत्रान्यत्पश्यत्यन्यच्छृणोत्यन्यद्विजानाति तदल्पं यो वै भूमा तदमृतमथ यदल्पं तन्मर्त्यं स भगवः कस्मिन्प्रतिष्ठित इति स्वे महिम्नि यदि वा न महिम्नीति ॥

5. "Where one sees nothing else, hears nothing else, understands nothing else—that is the Infinite. Where one sees something else, hears something else, understands something else—that is the finite. The Infinite indeed is immortal, the finite is mortal."

"Sir, in what does the Infinite rest?"

"In its own greatness or not even in greatness.

६. गो अश्वमिह महिमेत्याचक्षते हस्तिहिरण्यं दासभार्यं क्षेत्राण्यायतनानीति नाहमेवं ब्रवीमीति होवाचान्यो ह्यन्यस्मिन्प्रतिष्ठित इति ॥

6. "Here on earth people call cows and horses, elephants and gold, slaves and wives, fields and houses greatness. It is not thus that I speak," he said, "for in that case one thing rests in another.

७. स एवाधस्तात्स उपरिष्टात्स पश्चात्स पुरस्तात्स दक्षिणतः स उत्तरतः स एवेदं सर्वमित्यथातोऽहङ्कारादेश एवाहमेवाधस्तादहमुपरिष्टादहं पश्चादहं पुरस्तादहं दक्षिणतोऽहमुत्तरतोऽहमेवेदं सर्वमिति ॥

7. "The Infinite indeed is below. It is above. It is behind. It is in front. It is to the south, it is to the north. It is indeed all this.

"Next follows the explanation of the Infinite as I. I am below, I am above, I am behind, I am in front. I am to the south. I am to the north. I am indeed all this.

८. अथात आत्मादेश एवात्मैवाधस्तादात्मोपरिष्टादात्मा पश्चादात्मा पुरस्तादात्मा दक्षिणत आत्मोत्तरत आत्मैवेदं सर्वमिति । स वा एष एवं पश्यन्नेवं मन्वान एवं विजानन्नात्मरतिरात्मक्रीड आत्ममिथुन आत्मानन्दः स स्वराड्भवति अथ येऽन्यथातो विदुरन्यराजानस्ते क्षय्यलोका भवन्ति तेषां सर्वेषु लोकेष्वकामचारो भवति ॥

8. "Next follows the explanation of the Infinite as the Self. The Self indeed is below. The Self is above. The Self is behind. The Self is in front. The Self is to the south. The Self is to the north. The Self indeed is all this.

"Verily, he who sees this, who thinks this, who understands this—he loves the Self, he delights in the Self, he merges in the Self, he rejoices in the Self—he becomes a Self-ruler, he has unlimited freedom in all the worlds. But those who think differently from this have others for their rulers. They live in perishable worlds and have no freedom in all the worlds.

९. तस्य ह वा एतस्यैवं पश्यत एवं मन्वानस्यैवं विजानत आत्मतः प्राण आत्मत आशात्मतः स्मर आत्मत आकाश आत्मतस्तेज आत्मत आप आत्मत आविर्भावतिरोभावावात्मतोऽन्नमात्मतो बलमात्मतो विज्ञानमात्मतो ध्यानमात्मतश्चित्तमात्मतः सङ्कल्प आत्मतो मन आत्मतो वागात्मतो नामात्मतो मन्त्रा आत्मतः कर्माण्यात्मत एवेदं सर्वमिति ॥

9. "For him who sees this, who thinks this and who understands this, life springs from the Self, hope springs from the Self, memory springs from the Self;

and so do space, fire, water, appearance and disappearance, food, power, understanding, meditation, thought, will, speech, name, sacred hymns, sacred rites—indeed all this world springs from the Self.

१०. तदेष श्लोको न पश्यो मृत्युं पश्यति न रोगं नोत दुःखतां सर्वं ह पश्यः पश्यति सर्वमाप्नोति सर्वश इति स एकधाभवति त्रिधाभवति पञ्चधा सप्तधा नवधा चैव पुनश्चैकादशः स्मृतः शतं च दश चैकश्च सहस्राणिच विंशतिराहारशुद्धौ सत्त्वशुद्धिः सत्त्वशुद्धौ ध्रुवास्मृतिः स्मृतिलम्भे सर्वग्रन्थीनां विप्रमोक्षस्तस्मै मृदितकषायाय तमसस्पारं दर्शयति भगवान्सनत्कुमारस्तं स्कन्द इत्याचक्षते ॥ स्कन्द इत्याचक्षते ॥

10. "On this there is the following verse :—

'He who sees this does not see death, nor illness nor sorrow. He who sees this sees everything and obtains everything everywhere.

'He is one (before creation); he becomes three; he becomes five; he becomes seven; he becomes nine. Then again he is said to be eleven, also a hundred and eleven and also a thousand and twenty.'

When what one takes in is purified, one's nature is purified. When nature becomes pure memory becomes firm. And on the acquisition of such memory all ties of the heart are loosened."

Thus does the venerable Sanatkumara show to Narada, after the faults of the latter have been removed, the further shore of darkness. They call him Skanda, yea, they call him Skanda.

XIX (Up. VIII. 1—3)

१. अथ यदिदमस्मिन्ब्रह्मपुरे दहरं पुण्डरीकं वेश्म दहरोऽस्मिन्नन्तराकाशस्तस्मिन्यदन्तस्तदन्वेष्टव्यं तद्वाव विजिज्ञासितव्यमिति ॥

५. स ब्रूयान्नास्य जरयैतज्जीर्यति न वधेनास्य हन्यत एतत्सत्यं ब्रह्मपुरमस्मिन्कामाः समाहिता एष आत्मापहतपाप्मा विजरो विमृत्युर्विशोको विजिघत्सोऽपिपासः सत्यकामः सत्यसङ्कल्पो यथा ह्येवेह प्रजा अन्वाविशन्ति यथानुशासनं यं यमन्तमभिकामा भवन्ति यं जनपदं यं क्षेत्रभागं तं तमेवोपजीवन्ति ॥

5. Then he should reply, "It does not age with the old age of the body; it is not killed with the killing of the body. It is the real city of Brahman. In it all desires are contained. It is the Self which is free from sin, free from old age, free from death and grief, from hunger and thirst and whose desire is the real, whose will is the real. And as here on earth people obey orders and depend on the object to which they are attached—be it a country or a piece of land—

६. तद्यथेह कर्मजितो लोकः क्षीयत एवमेवामुत्र पुण्यजितो लोकः क्षीयते तद्य इहात्मानमननुविद्य व्रजन्त्येतांश्च सत्यान्कामांस्तेषां सर्वेषु लोकेष्वकामचारो भवत्यथ य इहात्मानमनुविद्य व्रजन्त्येतांश्च सत्यान्कामांस्तेषां सर्वेषु लोकेषु कामचारो भवति ॥

6. And as here on earth anything acquired by exertion perishes, even so perishes what is acquired in the next world by works of merit. Those who depart from here without having discovered the Self and those true desires—for them there is no freedom in all the worlds. But those who depart from here, having discovered the Self and those true desires—for them there is freedom in all the worlds.

७. स यदि पितृलोककामो भवति सङ्कल्पादेवास्य पितरः समुत्तिष्ठन्ति तेन पितृलोकेन सम्पन्नो महीयते ॥

7. "Thus he who desires the world of Pitris—by his

mere will the Pitris come up to him, and having obtained the world of Pitris he is happy.

८. अथ यद्यन्नपानलोककामो भवति सङ्कल्पादेवास्यान्नपाने समुत्तिष्ठतस्तेनान्नपानलोकेन सम्पन्नो महीयते ॥

8. He who desires the world of food and drink—by his mere will food and drink arise for him; and having obtained the world of food and drink he is happy.

९. अथ यदि गीतवादित्रलोककामो भवति सङ्कल्पादेवास्य गीतवादित्रे समुत्तिष्ठतस्तेन गीतवादित्रलोकेन सम्पन्नो महीयते ॥

9. And, he who desires the world of song and music, by his mere will song and music come to him; and having obtained the world of song and music he is happy

१०. यं यमन्तमभिकामो भवति य काम कामयते सोऽस्य सङ्कल्पादेव समुत्तिष्ठति तेन सम्पन्नो महीयते ॥

10. Whatever object he is attached to, whatever thing he desires—by his mere will it comes to him, and having obtained it he becomes happy

११. त इम सत्याः कामा अनृतापिधानास्तेषां सतामनृतमपिधानं यो यो ह्यस्येतः प्रैति न तमिह दर्शनाय लभते ॥

11. But these true desires have a covering of what is false. Though the desires are true there is a covering that is false. Thus, whosoever of one's fellows departs from here—one cannot get him back to see here.

१२. अथ ये चास्येह जीवा ये च प्रेता यच्चान्यदिच्छन्न लभते सर्वं तदत्र गत्वा विन्दतेऽत्र ह्यस्यैते सत्याःकामा अनृतापिधानाः ॥

12. But one's fellows, whether living or departed, and whatever else there is which one wishes for and does not obtain—all these one finds by going in there (into the Self). For here indeed are one's true desires covered with what is false.

> १३. तद्यथापि हिरण्यनिधिं निहितमक्षेत्रज्ञा उपर्युपरि संचरन्तो न विन्देयुरेवमेवेमाः सर्वाः प्रजा अहरहर्गच्छन्त्य एतं ब्रह्मलोकं न विन्दन्त्यनृतेन हि प्रत्यूढाः ॥

13. As people who do not know a field walk again and again over the treasure of gold hidden underneath and do not discover it, so do all creatures here go day after day into the Brahma-world and yet do not find it, for they are carried away by untruth.

> १४. स वा एष आत्मा हृदि तस्यैतदेव निरुक्तं हृद्ययमिति तस्माद्धृदयमहरहर्वा एवंवित्स्वर्गं लोकमेति ॥

14. That Self abides in the heart, of which this is the etymological explanation. It is called *hridayam* from *hridi-ayam* (this one is in the heart).

He who knows this goes day by day into the heavenly world.

> १५. अथ य एष सम्प्रसादोऽस्माच्छरीरात्समुत्थाय परं ज्योतिरुपसम्पद्य स्वेन रूपेणाभिनिष्पद्यत एष आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेति तस्य वा एतस्य ब्रह्मणो नाम सत्यमिति ॥

15. Now that serene Being, rising out of this body and reaching the highest light, appears in his own form. That is the Self, he said. That is the Immortal, the Fearless. That is Brahman. And the name of that Brahman is the True (Satyam).

१६. तानि ह वा एतानि त्रीण्यक्षराणि सत्तीयमिति तद्यत्सत्तदमृतमथ यत्ति तन्मर्त्यमथ यद्यं तेनोभे यच्छति तस्माद्यमहरहर्वा एवंवित्स्वर्गं लोकमेति ॥

16. This name consists of three syllables—Sat-ti-yam. *Sat* signifies the immortal, *Ti* signifies the mortal. And with *Yam* one holds the two together. Because one holds with it the two together it is *Yam*. He who knows this goes day by day into the heavenly world.

XX (Up. VIII. 4.)

१. अथ य आत्मा स सेतुर्विधृतिरेषां लोकानामसम्भेदाय नैतं सेतुमहोरात्रे तरतो न जरा न मृत्युर्न शोको न सुकृतं न दुष्कृतं सर्वे पाप्मानोऽतो निवर्तन्तेऽपहतपाप्मा ह्येष ब्रह्मलोकः ॥

1. The Self is a bank, a boundary that preserves these worlds. Day and night do not reach that bank—neither old age nor death, neither grief, nor good nor evil deeds. From it all evils turn back, for the world of Brahman is one where sin is vanquished.

२. तस्माद्वा एतं सेतुं तीर्त्वान्धःसन्ननन्धो भवति विद्धःसन्नविद्धो भवत्युपतापी सन्ननुपतापी भवति तस्माद्वा एतं सेतुं तीर्त्वापि नक्तमहरेव निष्पद्यते सकृद्विभातो ह्येवैष ब्रह्मलोकः ॥

2. Therefore, verily, a blind man reaching that bank is no longer blind, a wounded man is no longer wounded, a suffering man is no longer suffering. Therefore, verily, on reaching that bank, night appears even as day, for the world of Brahman is one of eternal light.

३. तद्य एवैतं ब्रह्मलोकं ब्रह्मचर्येणानुविन्दन्ति तेषामेवैष ब्रह्मलोकस्तेषां सर्वेषु लोकेषु कामचारो भवति ॥

3. But only those who seek it through a life of the spirit (Brahmacharya) find this world of Brahman. For them there is freedom of movement in all the worlds.

XXI (Up. VIII. 7-12.)

१. य आत्मापहतपाप्मा विजरो विमृत्युर्विशोको विजिघत्सोऽपिपासः सत्यकामः सत्यसङ्कल्पः सोऽन्वेष्टव्यः स विजिज्ञासितव्यः स सर्वांश्च लोकानाप्नोति सर्वांश्च कामान्यस्तमात्मानमनुविद्य विजानातीति ह प्रजापतिरुवाच ॥

1. The Self which is free from sin, free from old age, free from death, free from grief, free from hunger and thirst, whose desire is Reality, whose will is Truth—it is that which one has to seek, it is that which one has to know. He who has found out that Self and understands it—he obtains all worlds and all desires." Thus spoke Prajapati (Lord of creatures).

२. तद्धोभये देवासुरा अनुबुबुधिरे ते होचुर्हन्त तमात्मानमन्विच्छामो यमात्मानमन्विष्य सर्वांश्च लोकानाप्नोति सर्वांश्च कामानितीन्द्रो हैव देवानामभिप्रवव्राज विरोचनोऽसुराणां तौ हासंविदानावेव समित्पाणी प्रजापतिसकाशमाजग्मुः ॥

2. The gods and the demons both heard this and said, "Let us seek that Self, by seeking which one obtains all worlds and all desires." Then Indra from among the gods and Vairochana from among the demons went to him ; and both of them, without communicating with each other, came into the presence of Prajapati, fuel in hand.

३. तौ ह द्वात्रिंशतं वर्षाणि ब्रह्मचर्यमूषतुस्तौ ह प्रजापतिरुवाच किमिच्छन्ताववास्तमिति तौ होचतुर्य आत्मा-

पहतपाप्मा विजरो विमृत्युर्विशोको विजिघत्सोऽपिपासः सत्यकामः सत्यसङ्कल्पः सोऽन्वेष्टव्यः स विजिज्ञासितव्यः स सर्वांश्च लोकानाप्नोति सर्वांश्च कामान्यस्तमात्मानमनुविद्य विजानातीति भगवतो वचो वेदयन्ते तमिच्छन्ताववास्तमिति ॥

3. They dwelt with him as pupils for thirty-two years. Then Prajapati asked them, "For what purpose have you both dwelt here?"

They replied, "Sir, people declare this to be your speech :—

'The Self which is free from sin, free from old age, free from death, free from grief, free from hunger and thirst, whose desire is Reality, whose will is Truth —it is that which one has to seek, it is that which one has to know. He who has found that Self and who understands it—he obtains all worlds, all desires.'

"We have been living here desiring that Self."

४. तौ ह प्रजापतिरुवाच य एषोऽक्षिणी पुरुषो दृश्यत एष आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेत्यथ योऽयं भगवोऽप्सु परिख्यायते यश्चायमादर्शे कतम एष इत्येष उ एवैषु सर्वेष्वन्तेषु परिख्यायत इति होवाच ॥

4. Then Prajapati said to them, "The person that is seen in the eye—that is the Self I spoke of, that is the immortal, the fearless. That is Brahman."

"But, Sir, he who is perceived in the water and he who is perceived in a mirror—who is he?"

"It is he himself that is perceived in all these," he replied.

५. उदशराव आत्मानमवेक्ष्य यदात्मनो न विजानीथस्तन्मे प्रब्रूतमिति तौ होदशरावेऽवेक्षाञ्चक्राते तौ ह प्रजापति-

रुवाच किं पश्यथ इति तौ होचतुः सर्वमेवेदमावां भगव आत्मानं पश्याव आलोमभ्य आनखेभ्यः प्रतिरूपमिति ॥

5. "Look at yourself in a pan of water, and whatever you do not understand of the self, come and tell me."

They looked at themselves in a pan of water.
"What do you see?" asked Prajapati.

They replied, "Sir, we see ourselves as we are—an exact picture even to the very hairs and nails."

६. तौ ह प्रजापतिरुवाच साध्वलङ्कृतौ सुवसनौ परिष्कृतौ भूत्वोदशरावेऽवेक्षेथामिति तौ ह साध्वलङ्कृतौ सुवसनौ परिष्कृतौ भूत्वोदशरावेऽवेक्षाञ्चक्राते तौ ह प्रजापतिरुवाच किं पश्यथ इति ॥

6. Then Prajapati said to them, "After you have adorned yourselves, put on your best clothes and tidied yourselves, look again into the pan of water."

They now adorned themselves, put on their best clothes, tidied themselves and looked into the pan of water.

What do you see?" asked Prajapati.

७. तौ होचतुर्यथैवेदमावां भगवः साध्वलङ्कृतौ सुवसनौ परिष्कृतौ च एवमेवेमौ भगवः साध्वलङ्कृतौ सुवसनौ परिष्कृतावित्येष आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेति तौ ह शान्तहृदयौ प्रवव्रजतुः ॥

7. They replied, "Sir, just as we both are, well-adorned, well-dressed and tidy, so are both these also, well-adorned, well-dressed and tidy."

"That is the Self, that is the immortal, the fearless. That is Brahman," he said.

They both went away satisfied in their hearts.

८. तौ हान्वीक्ष्य प्रजापतिरुवाचानुपलभ्यात्मानमननुविद्य व्रजतो यतर एतदुपनिषदो भविष्यन्ति देवा वासुरा वा ते पराभविष्यन्तीति स ह शान्तहृदय एव विरोचनोऽसुराञ्जगाम तेभ्यो हैतामुपनिषदं प्रोवाचात्मैवेह महय्य आत्मा परिचर्य आत्मानमेवेह महयन्नात्मानं परिचरन्नुभौ लोकाववाप्नोतीमं चामुं चेति ॥

8. And Prajapati, looking after them, said, "They both are going away without having perceived and without having known the Self. Whoever of the two, be they gods or demons, will follow this doctrine shall perish."

Then Virochana, satisfied in his heart, went to the demons and preached that doctrine to them—that the self (the body) alone is to be worshipped, that the self (the body) alone is to be served and that he who worships that self and serves that self gains both the worlds—this world and the next.

९. तस्मादप्यद्येहाददानमश्रद्दधानमयजमानमाहुरासुरो बतेत्यसुराणां ह्येषोपनिषत्प्रेतस्य शरीरं भिक्षया वसनेनालङ्कारेणेति संस्कुर्वन्त्येतेन ह्यमुं लोकं जेष्यन्तो मन्यन्ते ॥

9. Therefore even now they call a man who does not give alms here, who has no faith and who offers no sacrifices, a demon, for this is the doctrine of the demons. They adorn the body of the deceased with perfume, flowers and fine clothes and ornaments and think that thereby they will win the other world.

१०. अथ हेन्द्रोऽप्राप्यैव देवानेतद्भयं ददर्श यथैव खल्वयमस्मिच्छरीरे साध्वलङ्कृते साध्वलङ्कृतो भवति सुवसने सुवसनः परिष्कृते परिष्कृत एवमेवायमस्मिन्नन्धेऽन्धो भवति स्रामे स्रामः परिवृक्णे परिवृक्णोऽस्यैव शरीरस्य नाशमन्वेष नश्यति नाहमत्र भोग्यं पश्यामीति ॥

10. But Indra, even before he returned to the gods, saw this difficulty : "Even as this self is well adorned when the body is well adorned, well dressed when the body is well dressed, well cleaned when the body is well cleaned, it will also be blind if the body is blind, lame if the body is lame, crippled if the body is crippled and will perish in fact as soon as the body perishes. I see no good in this."

११. स समित्पाणिः पुनरेयाय तं ह प्रजापतिरुवाच मघवन्यच्छान्तहृदयः प्राव्राजीः सार्धं विरोचनेन किमिच्छन्पुनरागम इति स होवाच यथैव खल्वयं भगवोऽस्मिञ्छरीरे साध्वलङ्कृते साध्वलङ्कृतो भवति सुवसने सुवसनः परिष्कृते परिष्कृत एवमेवायमस्मिन्नन्धेऽन्धो भवति स्रामे स्रामः परिवृक्णे परिवृक्णोऽस्यैव शरीरस्य नाशमन्वेष नश्यति नाहमत्र भोग्यं पश्यामीति ॥

11. With fuel in hand he came again and Prajapati said to him, "O Maghavat, as you went away with Virochana, satisfied in your heart, what is your purpose in coming back?"

He replied, "Sir, even as this self is well adorned when the body is well adorned, well dressed when the body is well dressed, well cleaned when the body is well cleaned, it will also be blind if the body is blind, lame if the body is lame, crippled if the body is crippled and will perish in fact as soon as the body perishes. I see no good in this."

१२. एवमेवैष मघवन्निति होवाचैतं त्वेव ते भूयोऽनुव्याख्यास्यामि वसापराणि द्वात्रिंशतं वर्षाणीति स हापराणि द्वात्रिंशतं वर्षाण्युवास तस्मै होवाच ॥

12 "So it is indeed, O Magavat," said Prajapati. "However I will explain this further to you. Live with

me another thirty-two years." He then lived with him another thirty-two years.

१३. य एष स्वप्ने महीयमानश्चरत्येष आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेति स ह शान्तहृदयः प्रवव्राज स हाप्राप्यैव देवानेतद्भयं ददर्श तद्यद्यपीदं शरीरमन्धं भवत्यनन्धः स भवति यदि स्राममस्रामो नैवेषोऽस्य दोषेण दुष्यति ॥ न वधेनास्य हन्यते नास्य स्राम्येण स्रामो घ्नन्ति त्वेवैनं विच्छादयन्तीवाप्रियवेत्तेव भवत्यपि रोदितीव नाहमत्र भोग्यं पश्यामीति ॥

13. Then Prajapati said to him, "He who moves about happy in a dream—he is the Self and he is the immortal, the fearless. He is Brahman." Then Indra went away satisfied in his heart. But before he returned to the gods he saw this difficulty: "Even though the Self is not blind when the body is blind, nor lame when the body is lame, though he is not rendered defective by the defects of the body, nor slain whe it is slain, nor lamed when it is lamed, yet it is as if they killed him, as if they chased him. He becomes even conscious, as it were, of pain, and even weeps as it were. I see no good in this."

१४. स समित्पाणिः पुनरेयाय तं ह प्रजापतिरुवाच मघवन्यच्छान्तहृदयः प्राव्राजीः किमिच्छन्पुनरागम इति स होवाच तद्यद्यपीदं भगव शरीरमन्धं भवत्यनन्धः स भवति यदि स्राममस्रामो नवषोऽस्य दोषेण दुष्यति। न वधेनास्य हन्यते नास्य स्राम्येण स्रामो घ्नन्ति त्वेवैनं विच्छादयन्तीवाप्रियवेत्तेव भवत्यापि रोदितीव नाहमत्र भोग्यं पश्यामीत्येवमेवैष मघवन्निति होवाचैतं त्वेव ते भूयोऽनुव्याख्यास्यामि वसापराणि द्वात्रिंशतं वर्षाणीति स हापराणि द्वात्रिंशतं वर्षाण्युवास ॥

14. He came back again with fuel in hand. And Prajapati said to him, "O Maghavat, as you went away satisfied at heart, what is your purpose in coming back?"

He replied, "Sir, even though the Self is not blind when the body is blind, nor lame when the body is lame, though he is not rendered defective by the defects of the body, nor slain when the body is slain nor lamed when the body is lamed, yet it is as if they killed him, as if they chased him. He becomes even conscious, as it were, of pain and even weeps as it were. I see no good in this."

"So it is indeed, O Maghavat," said Prajapati. "However I will explain this further to you. Live with me another thirty-two years." He lived with him another thirty-two years.

१५. तस्मै स होवाच । तद्यत्रैतत्सुप्तः समस्तः सम्प्रसन्नः स्वप्नं न विजानात्येष आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेति स ह शान्तहृदयः प्रवव्राज सहाप्राप्यैव देवानेतद्भयं ददर्श नाह खल्वयमेवं सम्प्रत्यात्मानं जानात्ययमहमस्मीति नो एवेमानि भूतानि विनाशमेवापीतो भवति नाहमत्र भोग्यं पश्यामीति ॥

15. Then Prajapati said, "When a man is asleep, composed and at perfect rest and has no dreams—that is the Self, that is the immortal, the fearless."

Indra went away, satisfied in his heart. But before he returned to the gods he saw this difficulty: "In truth this one does not know himself that 'I am he', nor does he know anything that exists. He is indeed gone to utter annihilation. I see no good in this."

१६. स समित्पाणिः पुनरेयाय तं ह प्रजापतिरुवाच मघवन्यच्छान्तहृदयः प्राव्राजीः किमिच्छन्पुनरागम इति स होवाच

नाहं खल्वयं भगव एवं सम्प्रत्यात्मानं जानात्ययमहम-
स्मीति नो एवेमानि भूतानि विनाशमेवापीतो भवति नाह-
मत्र भोग्यं पश्यामीति ॥

16. He came back again with fuel in hand. And Prajapati said to him, "O Maghavat, as you went away satisfied at heart, what is your purpose in coming back?"

He replied, "Sir, in truth this one does not know himself that 'I am he,' nor does he know anything that exists. He is indeed gone to utter annihilation. I see no good in this."

१७. एवमेवैष मघवन्निति होवाचैतं त्वेव ते भूयोऽनुव्याख्यामि
नो एवान्यत्रैतस्माद्वसापराणि पञ्च वर्षाणीति स हापराणि
पञ्च वर्षाण्युवास तान्येकशतं सम्पेदुरेतत्तद्यदाहुरेकशतं
ह वै वर्षाणि मघवान्प्रजापतौ ब्रह्मचर्यमुवास ॥

17. "So it is indeed, O Maghavat," said Prajapati. "But I will explain this further to you, and there is nothing else besides this. Live with me for another five years."

He lived with him for another five years. This made in all one hundred and one years, and so people say that Indra lived with Prajapati as his pupil for one hundred and one years.

१८. तस्मै होवाच । मघवन्मर्त्यं वा इदं शरीरमात्तो मृत्युना ।
तदस्यामृतस्याशरीरस्यात्मनोऽधिष्ठानमात्तो वै सशरीरः
प्रियाप्रियाभ्यां न वै सशरीरस्य सतः प्रियाप्रिययोरपह-
तिरस्त्यशरीरं वाव सन्तं न प्रियाप्रिये स्पृशतः ॥

18. Then Prajapati said to him, "O Maghavat, this body is indeed mortal, it is always held by death. But it is the support of the Self which is immortal and bodiless. The Self, when it is in the body, is subject

to pleasure and pain. So long as he is in the body he cannot be free from pleasure and pain. But when he is bodiless, then neither pleasure nor pain touches him.

१९. अशरीरो वायुरभ्रं विद्युत्स्तनयित्नुरशरीराण्येतानि तद्यथैतान्यमुष्मादाकाशात्समुत्थाय परं ज्योतिरुपसम्पद्य स्वेन रूपेणाभिनिष्पद्यन्ते । एवमेवैष सम्प्रसादोऽस्माच्छरीरात्समुत्थाय परं ज्योतिरुपसम्पद्य स्वेन रूपेणाभिसम्पद्यते स उत्तमपुरुषः स तत्र पर्यैति जक्षन्क्रीडन्रममाणः स्त्रीभिर्वा यानैर्वा ज्ञातिभिर्वा नोपजनं स्मरन्निदं शरीरं स यथा प्रयोग्य आचरणे युक्त एवमेवायमस्मिञ्छरीरे प्राणो युक्तः ॥

19 "Bodiless is air, and so are clouds, lightning and thunder—these are all bodiless Now as these, when they arise from yonder space and reach the highest light, appear each in its own form—even so does that serene being, when he rises up from this body and reaches the highest light, appear in his own form. He is then the Highest Person He moves about there, laughing, playing, rejoicing with women, chariots or relatives, never remembering the appendage of this body. Like an animal bound to a cart, so is the spirit bound to this body

२०. अथ यत्रैतदाकाशमनुविषण्णं चक्षुः स चाक्षुषः पुरुषो दर्शनाय चक्षुरथ यो वेदेदं जिघ्राणीति स आत्मा गन्धाय घ्राणमथ यो वेदेदमभिव्याहराणीति स आत्माभिव्याहाराय वागथ यो वेदेदं शृणवानीति स आत्मा श्रवणाय श्रोत्रम् अथ यो वेदेदं मन्वानीति स आत्मा मनोऽस्य दैवं चक्षुः स वा एष एतेन दैवेन चक्षुषा मनसैतान्कामान्पश्यन्रमते ॥

20. "Now, when the eye is turned towards space, there is the seeing person, the eye is only the instrument for seeing. He who is cognisant of 'Let me smell this,' he is the Self, the nose is for smelling; He who is cognisant of 'Let me utter this', he is the Self, the voice is for uttering. He who is cognisant of 'Let me hear this,' he is the Self, the ear is for hearing. He who is cognisant of 'Let me think this', he is the Self, the mind is his divine eye. He (the Self) rejoices, seeing these pleasures through his divine eye, namely the mind.

२१. य एते ब्रह्मलोके तं वा एतं देवा आत्मानमुपासते तस्मात्तेषां सर्वे च लोका आत्ताः सर्वे च कामाः स सर्वांश्च लोकानाप्नोति सर्वांश्च कामान्यस्तमात्मानमनुविद्य विजानातीति ह प्रजापतिरुवाच प्रजापतिरुवाच ॥

21. "The gods who are in the world of Brahma meditate on that Self. Therefore all worlds belong to them, and all desires. He who knows that Self and understands it obtains all worlds and all desires."

Thus spoke Prajapati, yea, thus spoke Prajapati.

XXII (Up. VIII. 13, 14.)

१. श्यामाच्छबलं प्रपद्ये शबलाच्छ्यामं प्रपद्येऽश्व इव रोमाणि विधूय पापं चन्द्र इव राहोर्मुखात्प्रमुच्य धूत्वा शरीरमकृतं कृतात्मा ब्रह्मलोकमभिसम्भवामीत्यभिसम्भवामीति ।

1. "From the dark I pass to the coloured, and from the coloured I pass to the dark. Shaking off evil, as a horse his hairs, and shaking off the body, as the moon frees itself from the mouth of Rahu, I, a perfected soul, obtain the uncreated world of Brahman—yea, I obtain it.

२. आकाशो वै नाम नामरूपयोर्निर्वहिता ते यदन्तरा तद्ब्रह्म तदमृतं स आत्मा ॥

2. "What is called space is the revealer of forms and names. That in which these are contained is Brahman. That is the immortal. That is the Self.

३. प्रजापतेः सभां वेश्म प्रपद्ये यशोऽहं भवामि ब्राह्मणानां यशो राज्ञां यशो विशां यशोऽहमनुप्रापत्सि स हाहं यशसां यशः श्वेतमदत्कमदत्कं श्वेतं लिन्दु माभिगां लिन्दु माभिगाम् ॥

3. "I come to the hall of Prajapati, his abode. I am the glory of the Brahmins, the glory of the Princes, the glory of the people. I have obtained glory. I am glorious among the glorious. May I never go to the white, toothless and yet devouring, white and slippery abode! May I never go to it!"

XXIII (Up. VIII. 15.)

तद्धैतद्ब्रह्मा प्रजापतय उवाच प्रजापतिर्मनवे मनुः प्रजाभ्यः आचार्यकुलाद्वेदमधीत्य यथाविधानं गुरोः कर्मातिशेषेणाभिसमावृत्य कुटुम्बे शुचे देशे स्वाध्यायमधीयानो धार्मिकान्विदधदात्मनि सर्वेन्द्रियाणि सम्प्रतिष्ठाप्याहिंसन्सर्वभूतान्यन्यत्र तीर्थेभ्यः स खल्वेवं वर्तयन्यावदायुषं ब्रह्मलोकमभिसम्पद्यते न च पुनरावर्तते न च पुनरावर्तते ॥

Brahma told this to Prajapati, Prajapati to Manu and Manu to mankind. He who has learnt the Veda from a family of teachers, according to rule, in the time left over from doing service to the teacher, and who, after coming back again, has settled down in a home of his own, keeping up the memory of what he has learnt by repeating it regularly in some sacred spot and who has begotten virtuous sons and concentrated

all his senses on the Self, never giving pain to any creatures except at specified holy places—he who behaves thus all through his life reaches the world of Brahman and does not return here again, yea, he does not return here again.

CHAPTER X

बृहदारण्यकोपनिषत्

From the Brihadaranyáka-Upanishad

I (Up I 1)

१ ओं ॥ उषा वा अश्वस्य मेध्यस्य शिरः । सूर्यश्चक्षुर्वातः
प्राणो व्यात्तमग्निर्वैश्वानरः संवत्सर आत्माश्वस्य मेध्यस्य
द्यौ पृष्ठमन्तरिक्षमुदरं पृथिवी पाजस्यं दिशः पार्श्वे
अवान्तरदिशः पर्शव ऋतवो अङ्गानि मासाश्चार्धमासाश्च
पर्वाण्यहोरात्राणि प्रतिष्ठा नक्षत्राण्यस्थीनि नभो मांसानि ।
ऊवध्यं सिकताः सिन्धवो गुदा यकृच्च क्लोमानश्च पर्वता
ओषधयश्च वनस्पतयश्च लोमान्युद्यन्पूर्वार्धो निम्लो-
चञ्जघनार्धो यद्विजृम्भते तद्विद्योतते यद्विधूनुते तत्स्तनयति
यन्मेहति तद्वर्षति वागेवास्य वाक् ॥

1 Verily, the dawn is the head of the sacrificial horse, the sun is its eye, the wind is its breath, the Vaisvanara fire is the open mouth, and the year the body of the sacrificial horse The sky is its back, the firmament its belly, the earth its hoof, the quarters its sides, the intermediate quarters its ribs, the seasons its limbs, the months and half-months its joints, days and nights its feet, the stars its bones, the clouds its flesh The sands are its half-digested food, the rivers are its blood-vessels, the mountains its liver and the lungs, the herbs and trees its hair The rising sun is its fore-part, the setting sun its hindpart. Lightning is its yawning, thunder is its shaking, rain is its making water, and speech is its neighing

२. हयो भूत्वा देवानवहद्वाजी गन्धर्वानर्वासुरानश्वो मनुष्यान्समुद्र एवास्य बन्धुः समुद्रो योनिः ॥

2. As a steed he carried the gods, as a stallion the Gandharvas, as a runner the demons, and as a horse men. The sea (the supreme Self) is its kin; it is its birth-place.

II (Up. I. 4.)

१. तदेतत्प्रेयः पुत्रात्प्रेयोवित्तात्प्रेयोऽन्यस्मात्सर्वस्मादन्तरतरं यदयमात्मा ॥

1. This Self is dearer than a son, dearer than wealth, dearer than all else, and is the innermost.

२. स योऽयमन्यमात्मनः प्रियं ब्रुवाणं ब्रूयात्प्रियं रोत्स्यतीतीश्वरो ह तथैव स्यादात्मानमेव प्रियमुपासीत स य आत्मानमेव प्रियमुपास्ते न हास्य प्रियं प्रमायुकं भवति ॥

2. If one were to say to a person, who speaks of anything else than the Self as dear, that he will lose what he holds dear, very likely he would. One should worship the Self alone as dear. He who worships the Self as dear—the object of his love will not perish.

३. तदाहुर्यद्ब्रह्मविद्यया सर्वं भविष्यन्तो मनुष्या मन्यन्ते । किमु तद्ब्रह्मावेद्यस्मात्तत्सर्वमभवदिति ॥

3. They say, "Since men think that by the knowledge of Brahman they become all, what was it, pray, that Brahman knew by which he became all?"

४. ब्रह्म वा इदमग्र आसीत्तदात्मानमेवावेत् । अहं ब्रह्मास्मीति ॥ तस्मात्तत्सर्वमभवत्तद्यो यो देवानां प्रत्यबुध्यत स एव तदभवत्तथार्षीणां तथा मनुष्याणां तद्धैतत्पश्यन्नृषिर्वामदेवः प्रतिपेदेऽहं मनुरभवं सूर्यश्चेति । तदिदमप्येतर्हि

य एवं वेदाहं ब्रह्मास्मीति स इदं सर्वं भवति तस्य ह न देवाश्च नाभूत्या ईशते । आत्मा ह्येषां स भवति ॥

4. Verily, in the beginning this was Brahman. It knew itself only as "I am Brahman." Therefore it became all. And whoever among the gods became awakened to this—he indeed became that. And the same was the case with Rishis, the same with men. Seeing this indeed, the Rishi Vamadeva knew himself, "I was Manu, I was the sun too." It is so even now. Whoever knows, "I am Brahman," he becomes all. Even the gods cannot prevent his becoming this, for he himself has become their Self.

५. अथ योऽन्यां देवतामुपास्तेऽन्योऽसावन्योऽहमस्मीति न स वेद यथा पशुरेवं स देवतानाम् । यथा ह वै बहवः पशवो मनुष्यं भुञ्ज्युरेवमेकैकः पुरुषो देवान्भुनक्त्येकस्मिन्नेव पशावादीयमानेऽप्रियं भवति किमु बहुषु तस्मादेषां तन्न प्रियं यदेतन्मनुष्या विद्युः ॥

5. So if a man worships another deity thinking that the deity is one and he another, he does not know. He is like an animal to the gods. As many animals serve a man, so does he serve the gods. Even if one animal is taken away it causes displeasure. How much more then when many are taken? Therefore it is not pleasing to the gods that men should know this.

(III (Up. I. 4.)

अथ यो ह वा अस्माल्लोकात्स्वंलोकमदृष्ट्वा प्रैति स एनमविदितो न भुनक्ति यथा वेदोवाऽननुक्तोऽन्यद्वा कर्माकृतं यदिह वा अप्यनेवंविन्महत्पुण्यं कर्म करोति तद्धास्यान्ततः क्षीयत एवात्मानमेव लोकमुपासीत स य आत्मानमेव लोकमुपास्ते न हास्य कर्म क्षीयते । अस्माद्ध्येवात्मनो यद्यत्कामयते तत्तत्सृजते ॥

If anyone departs from this world without realising his own world (the Self), it, being unknown, does not protect him, as the Vedas not studied or as a deed not done do not protect him. Even if anyone who does not know the Self should perform in this world some great and holy work, it would perish for him in the end. One should meditate on the Self only as one's true world. If a man meditates on the Self only as his true world his work does not perish, for out of that very Self he creates whatsoever he desires.

IV (Up. II. 1.)

१. ओं ॥ दृप्तबालाकिर्हानूचानो गार्ग्य आस । स होवाचाजातशत्रुं काश्यं ब्रह्म ते ब्रवाणीति स होवाचाजातशत्रुः सहस्रमेतस्यां वाचि दद्मो जनको जनक इति वै जना धावन्तीति ॥

1. Once there lived a man of the Garga family called Proud Balaki who was a great expositor. He said to Ajatasatru, the king of Kasi, "I will tell you about Brahman." Ajatasatru said, "I will give you a thousand cows for that speech of yours. For, indeed, people rush away saying 'Janaka,' 'Janaka'."

२. स होवाच गार्ग्यो य एवासावादित्ये पुरुष एतमेवाहं ब्रह्मोपास इति स होवाचाजातशत्रुर्मा मैतस्मिन्संवदिष्ठा अतिष्ठाः सर्वेषां भूतानां मूर्धा राजेति वा अहमेतमुपास इति स य एतमेवमुपास्तेऽतिष्ठाः सर्वेषां भूतानां मूर्धा राजा भवति ॥

2. Gargya said, "That person who is in the sun—I meditate on him as Brahman." Ajatasatru said, "Please do not talk to me about him. I meditate on

him as all-surpassing, as the head and king of all beings. He who meditates on him thus becomes all-surpassing, the head and king of all beings."

३. स होवाच गार्ग्यो य एवासौ चन्द्रे पुरुष एतमेवाहं ब्रह्मोपास इति स होवाचाजातशत्रुर्मा मैतस्मिन्संवदिष्ठा बृहन्पाण्डरवासाः सोमो राजेति वा अहमुपास इति स य एतमेवमुपास्तेऽहरहर्ह सुतः प्रसुतो भवति नास्यान्नं क्षीयते ।

3. Gargya said, "That person who is in the moon—I meditate on him as Brahman." Ajatasatru said, "Please do not talk to me about him. I meditate on him as the great, white-robed king Soma. He who meditates on him thus—for him *soma* is poured out in his sacrifices every day, and his food does not fall short."

४. स होवाच गार्ग्यो य एवासौ विद्युति पुरुष एतमेवाहं ब्रह्मोपास इति स होवाचाजातशत्रुर्मा मैतस्मिन्संवदिष्ठास्तेजस्वीति वा अहमेतमुपास इति स य एतमेवमुपास्ते तेजस्वी ह भवति तेजस्विनी हास्य प्रजा भवति ॥

4. Gargya said, "That person who is in the lightning—I meditate on him as Brahman." Ajatasatru said, "Please do not talk to me about him. I meditate on him as the radiant. He who meditates on him thus becomes radiant, and his offspring also becomes radiant."

५. स होवाच गार्ग्यो य एवायमाकाशे पुरुष एतमेवाहं ब्रह्मोपास इति स होवाचाजातशत्रुर्मा मैतस्मिन्संवदिष्ठाः पूर्णमप्रवर्तीति वा अहमेतमुपास इति स य एतमेवमुपास्ते पूर्यते प्रजया पशुभिर्नास्यास्माल्लोकात्प्रजोद्वर्तते ।

5. Gargya said, "That person who is in space—I meditate on him as Brahman." Ajatasatru said,

"Please do not speak to me about him. I meditate on him as the full and unmoving. He who meditates on him thus becomes filled with offspring and cattle, and his offspring does not become extinct from the world."

६. स होवाच गार्ग्यो य एवायं वायौ पुरुष एतमेवाहंब्रह्मोपास इति स होवाचाजातशत्रुर्मा मैतस्मिन्संवदिष्ठा इन्द्रो वैकुण्ठोऽपराजिता सेनेति वा अहमेतमुपास इति स य एतमेवमुपास्ते जिष्णुर्हापराजिष्णुर्भवत्यन्यतस्त्यजायी ॥

6. Gargya said, "That person who is in the wind—I meditate on him as Brahman." Ajatasatru said, "Please do not speak to me about him. I meditate on him as the irresistible Lord, as the array unconquerable. He who meditates on him thus ever becomes victorious and invincible and conquers his enemies."

७. स होवाच गार्ग्यो य एवायमग्नौ पुरुष एतमेवाहं ब्रह्मोपास इति स होवाचाजातशत्रुर्मा मैतस्मिन्संवदिष्ठा विषासहिरिति वा अहमेतमुपास इति स य एतमेवमुपास्ते विषासहिर्ह भवति विषासहिर्हास्य प्रजा भवति ॥

7. Gargya said, "That person who is in the fire—I meditate on him as Brahman." Ajatasatru said, "Please do not speak to me about him. I meditate on him as the forbearing. He who meditates on him thus becomes forbearing, and his offspring too becomes forbearing."

८. स होवाच गार्ग्यो य एवायमप्सु पुरुष एतमेवाहं ब्रह्मोपास इति स होवाचाजातशत्रुर्मा मैतस्मिन्संवदिष्ठाः प्रतिरूप इति वा अहमेतमुपास इति स य एतमेवमुपास्ते

प्रतिरूपं हैवैनमुपगच्छति नाप्रतिरूपमथो प्रतिरूपोऽस्माज्जायते ।

8. Gargya said "That person who is in the water—I meditate on him as Brahman." Ajatasatru said, "Please do not talk to me about him, I meditate on him as the agreeable He who meditates on him thus has only agreeable things coming to him, not disagreeable ones. Also, agreeable children are born to him."

९. स होवाच गार्ग्यो य एवायमात्मनि पुरुष एतमेवाहं ब्रह्मोपास इति स होवाचाजातशत्रुर्मा मैतस्मिन्संवदिष्ठा आत्मन्वीति वा अहमेनमुपास इति स य एतमेवमुपास्त आत्मन्वी ह भवत्यात्मन्विनी हास्य प्रजा भवति ॥

9. Gargya said, "That person who is in the self (body)—I meditate on him as Brahman" Ajatasatru said, "Please do not talk to me about him. I meditate on him as the self-possessed. He who meditates on him thus becomes self-possessed His offspring too becomes self-possessed"

१०. स ह तूष्णीमास गार्ग्यः । स होवाचाजातशत्रुरेतावन्नू ३ इत्येतावद्धीति नैतावता विदितं भवतीति स होवाच गार्ग्य उप त्वा यानीति ॥ स होवाचाजातशत्रुः प्रतिलोमं चैतद्यद्ब्राह्मणः क्षत्रियमुपेयाद्ब्रह्म मे वक्ष्यतीति व्येव त्वा ज्ञपयिष्यामीति ॥

10. Then Gargya became silent Ajatasatru said, "Is that all?"

"That is all."

"But this does not suffice to know it."

"Then let me come to you as a pupil," said Gargya. Ajatasatru said, "Surely, it is contrary to usual practice that a Brahmin should come to a Kshatriya

hoping that he will teach him Brahman. However I shall make you know Him clearly."

११. तं पाणावादायोत्तस्थौ तौ ह पुरुषं सुप्तमाजग्मतुस्तमेतैर्नामभिरामन्त्रयाञ्चक्रे बृहन् पाण्डरवासः सोम राजन्निति स नोत्तस्थौ तं पाणिनाऽपेषं बोधयाञ्चकार स होत्तस्थौ ।

11. Thus saying he took him by the hand and rose. The two came together to a person who was asleep. He called him by these names "Great, white-robed, radiant Soma." The man did not rise. Then rubbing him with his hand he woke him, and he arose.

१२. स होवाचाजातशत्रुर्यत्रैष एतत्सुप्तोऽभूद्य एष विज्ञानमयः पुरुषः क्वैष तदाभूत्कुत एतदागादिति तदु ह न मेने गार्ग्यः ।

12. Ajatasatru said, "When this man was asleep—this man who consists of consciousness—where was it and whence did it come back?" Gargya did not know it.

१३. स होवाचाजातशत्रुर्यत्रैष एतत्सुप्तोऽभूद्य एष विज्ञानमयः पुरुषस्तदेषां प्राणानां विज्ञानेन विज्ञानमादाय य एषोऽन्तर्हृदय आकाशस्तस्मिञ्छेते तानि यदा गृह्णात्यथ हैतत्पुरुषः स्वपिति नाम तद्गृहीत एव प्राणो भवति गृहीता वाग्गृहीतं श्रोत्रं गृहीतं मनः ।

13. Then Ajatasatru said, "When this man was thus asleep, then the person who consists of consciousness, having by his consciousness taken to himself the functions of these sense-organs, rests in the space within the heart. When the person takes in these he is said to sleep. Then the breath is kept in, speech is kept in,

the ear is kept in, the eye is kept in, the mind is kept in.

१४. स यत्रैतत्स्वप्नायाचरति ते हास्य लोकास्तदुतेव महाराजो भवत्युतेव महाब्राह्मण उतेवोच्चावचं निगच्छति स यथा महाराजो जानपदान्गृहीत्वा स्वे जनपदे यथाकामं परिवर्तेतैवमेवैष एतत्प्राणान्गृहीत्वा स्वे शरीरे यथाकामं परिवर्तते ।

14. "When he moves about in dreams, these are his worlds—he becomes, as it were, a great king or a great Brahmana. He enters, as it were, states high and low. And even as a great king, taking his men along, moves about as he pleases in his own country, so also this one, taking his senses along, moves about as he pleases in his own body.

१५. अथ यदा सुषुप्तो भवति यदा न कस्यचन वेद हिता नाम नाड्यो द्वासप्ततिः सहस्राणि हृदयात्पुरीततमभिप्रतिष्ठन्ते ताभिः प्रत्यवसृप्य पुरीतति शेते स यथा कुमारो वा महाराजो वा महाब्राह्मणो वातिघ्नीमानन्दस्य गत्वा शयीतैवमेवैष एतच्छेते ।

15. "Next when he is fast asleep, when he knows nothing whatsoever—there are those seventy-two thousand channels called Hiṭa which extend from the heart to the body—through them he moves forth and rests in the surrounding body. And as a young man or a great king or a great Brahmana, having reached the summit of his happiness, might rest, so does he then rest.

१६. स यथोर्णनाभिस्तन्तुनोच्चरेद्यथाग्नेः क्षुद्रा विस्फुलिङ्गा व्युच्चरन्त्येवमेवास्मादात्मनः सर्वे प्राणाः सर्वे लोकाः सर्वे

देवाः सर्वाणि भूतान्युच्चरन्ति तस्योपनिषत्सत्यस्य सत्यमिति प्राणा वै सत्यं तेषामेष सत्यम् ।

16. "As a spider moves along its threads, and as from a fire tiny sparks fly in all directions, even so from this Self come forth all organs, all worlds, all deities and all beings. Its mystic name is 'the Truth of truth.' The senses are the truth and the Self is the Truth of truth."

V (Up. II. 4.)

१. मैत्रेयीति होवाच याज्ञवल्क्य उद्यास्यन्वा अरेऽहमस्मात्स्थानादस्मि हन्त तेऽनया कात्यायन्याऽन्तं करवाणीति ॥

1. "Maitreyi, my dear," said Yajnavalkya, "I am going to renounce this life. Come, let me make a settlement between you and Katyayani."

२. सा होवाच मैत्रेयी । यन्नु म इयं भगोः सर्वा पृथिवी वित्तेन पूर्णा स्यात्कथं तेनामृता स्यामिति ॥

2. Then said Maitreyi, "If indeed, sir, this whole earth filled with wealth were mine would I be immortal through it?"

३. नेति होवाच याज्ञवल्क्यो यथवोपकरणवतां जीवितं तथैव ते जीवितं स्यादमृतत्वस्य तु नाशास्ति वित्तेनेति ॥

3. "No", replied Yajnavalkya, "Your life would be just like that of the people who are rich, but there is no hope of immortality through wealth."

४. सा होवाच मैत्रेयी येनाहं नामृता स्यां किमहं तेन कुर्यां यदेव भगवान्वेद तदेव मे ब्रूहीति ॥

4. Then Maitreyi said, "What shall I do with that which will not make me immortal? Tell me, sir, indeed, of what you know (of immortality)."

५. स होवाच याज्ञवल्क्यः प्रिया बतारे नः सती प्रियं भाषस एह्यास्स्व व्याख्यास्यामि ते व्याचक्षाणस्य तु मे निदिध्यासस्वेति ॥

5. Yajnavalkya thereupon said, "You have been truly dear to me and you speak dear words now. Come, sit down, I will explain it to you. And, even as I am explaining, reflect upon it."

६. स होवाच न वा अरे पत्युः कामाय पतिः प्रियो भवत्यात्मनस्तु कामाय पतिः प्रियो भवति ॥

6. And he proceeded, "Verily it is not for the sake of the husband that a husband is dear, but for the sake of the Self is a husband dear.

७. न वा अरे जायायै कामाय जाया प्रिया भवत्यात्मनस्तु कामाय जाया प्रिया भवति ॥

7. "Verily, it is not for the sake of the wife that a wife is dear, but for the sake of the Self is a wife dear.

८. न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवन्त्यात्मनस्तु कामाय पुत्राः प्रिया भवन्ति ॥

8. "Verily, it is not for the sake of the sons that sons are dear, but for the sake of the Self are sons dear.

९. न वा अरे वित्तस्य कामाय वित्तं प्रियं भवत्यात्मनस्तु कामाय वित्तं प्रियं भवति ॥

9. Verily, it is not for the sake of the wealth that wealth is dear, but for the sake of the Self is wealth dear.

१० न वा अरे ब्रह्मणः कामाय ब्रह्म प्रियं भवत्यात्मनस्तु कामाय ब्रह्म प्रियं भवति ॥

10. "Verily, it is not for the sake of the Brahminhood that Brahminhood is dear, but for the sake of the Self is Brahminhood dear.

११. न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवत्यात्मनस्तु कामाय क्षत्रं प्रियं भवति ॥

11. "Verily, it is not for the sake of the Kshatriyahood that Kshatriyahood is dear, but for the sake of the Self is Kshatriyahood dear.

१२. न वा अरे लोकानां कामाय लोकाः प्रिया भवन्त्यात्मनस्तु कामाय लोकाः प्रिया भवन्ति ॥

12. "Verily, it is not for the sake of the worlds that worlds are dear, but for the sake of the Self are worlds dear.

१३. न वा अरे देवानां कामाय देवाः प्रिया भवन्त्यात्मनस्तु कामाय देवाः प्रिया भवन्ति ॥

13. "Verily it is not for the sake of the gods that gods are dear, but for the sake of the Self are gods dear.

१४. न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्त्यात्मनस्तु कामाय भूतानि प्रियाणि भवन्ति ॥

14. "Verily, it is not for the sake of the creatures that creatures are dear, but for the sake of the Self are creatures dear.

१५. न वा अरे सर्वस्य कामाय सर्वं प्रियं भवत्यात्मनस्तु कामाय सर्वं प्रियं भवति ॥

15. "Verily, it is not for the sake of everything that everything is dear, but for the sake of the Self is everything dear.

१६. आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासि-
तव्यो मैत्रेय्यात्मनो वा अरे दर्शनेन श्रवणेन मत्या विज्ञा-
नेनेदं सर्वं विदितम् ॥

16. "Verily, O Maitreyi, it is the Self that should be seen, heard of, reflected on and meditated upon. Verily, when the Self is seen, heard of, reflected on and understood all this is known.

१७. ब्रह्म तं परादाद्योऽन्यत्रात्मनो ब्रह्म वेद क्षत्रं तं परादाद्योऽ
न्यत्रात्मनः क्षत्रं वेद लोकास्तं परादुर्योऽन्यत्रात्मनो
लोकान्वेद देवास्तं परादुर्योऽन्यत्रात्मनो देवान्वेद भूतानि
तं परादुर्योऽन्यत्रात्मनो भूतानि वेद सर्वं तं परादाद्योऽ-
न्यत्रात्मनः सर्वं वेदेदं ब्रह्मेदं क्षत्रमिमे लोका इमे देवा
इमानि भूतानीदं सर्वं यदयमात्मा ॥

17. "The Brahmin rejects one who takes him to be different from the Self. The Kshatriya rejects one who takes him to be different from the Self. The worlds reject one who takes them to be different from the Self. The gods reject one who takes them to be different from the Self. The creatures reject one who takes them to be different from the Self. Everything rejects one who takes it to be different from the Self. This Brahmin class, this Kshatriya class, these worlds, these gods, these creatures and all this—are that Self.

१८. स यथा दुन्दुभेर्हन्यमानस्य न बाह्याञ्छब्दाञ्छक्नुयाद्
ग्रहणाय दुन्दुभेस्तु ग्रहणेन दुन्दुभ्याघातस्य वा शब्दो
गृहीतः ॥

18. "It is—as, when a drum is beaten, one is not able to seize its sound apart, but by seizing the drum or the beater of the drum the sound is seized.

१९. स यथा शङ्खस्य ध्मायमानस्य न बाह्याञ्छब्दाञ्छक्नुयाद्-
ग्रहणाय शङ्खस्य तु ग्रहणेन शङ्खध्मस्य वा शब्दो गृहीतः ॥

19. "It is—as, when a conch is blown, one is not able to seize its sound apart, but by seizing the conch or the blower of the conch the sound is seized.

२०. स यथा वीणायै वाद्यमानायै न बाह्याञ्छब्दाञ्छक्नुयाद्-
ग्रहणाय वीणायै तु ग्रहणेन वीणावादस्य वा शब्दो
गृहीतः ॥

20. "It is—as when a vina is played, one is not able to seize its sound apart, but by seizing the vina or the player of the vina, the sound is seized.

२१. स यथार्द्रैधाग्नेरभ्याहितात्पृथग्धूमा विनिश्चरन्त्येवं वा
अरेऽस्य महतो भूतस्य निश्वसितमेतद्यदृग्वेदो यजुर्वेदः
सामवेदोऽथर्वाङ्गिरस इतिहासः पुराणं विद्या उपनिषदः
श्लोकाः सूत्राण्यनुव्याख्यानानि व्याख्यानान्यस्यैवैतानि
विश्वसितानि ॥

21. "It is—as from a lighted fire, kindled with damp fuel, various clouds of smoke arise, even so, my dear, from this great Being have issued forth what we have as Rig-Veda, Yajur-Veda, Sama-Veda, Atharvangirasa, history, legends, arts, Upanishads, verses, aphorisms, glosses and commentaries. From Him indeed are all these breathed forth.

२२. स यथा सर्वासामपां समुद्र एकायनमेवं सर्वेषां स्पर्शानां
त्वगेकायनमेवं सर्वेषां गन्धानां नासिके एकायनमेवं
सर्वेषां रसानां जिह्वैकायनमेवं सर्वेषां रूपाणां चक्षुरेकाय-
नमेवं सर्वेषां शब्दानां श्रोत्रमेकायनमेवं सर्वेषां सङ्कल्पानां
मन एकायनमेवं सर्वासां विद्यानां हृदयमेकायनमेवं
सर्वेषां कर्मणां हस्तावेकायनमेवं सर्वेषामध्वानां
पादावेकायनमेवं सर्वेषां वेदानां वागेकायनम् ॥

22. "It is—as of all waters the ocean is the centre, as of all kinds of touch the skin is the centre, as of all smells the nose is the centre, as of all tastes the tongue is the centre, as of all forms the eye is the centre, as of all sounds the ear is the centre, as of all intentions the mind is the centre, as of all arts the heart is the centre, as of all actions the hands are the centre, as of all movements the feet are the centre, as of all the Vedas the speech is the centre—

> २३. स यथा सैन्धवखिल्य उदके प्रास्त उदकमेवानुलीयेत न हास्योद्ग्रहणायेव स्यात्। यतो यतस्त्वाददीत लवणमेवैवं वा अर इदं महद्भूतमनन्तमपारं विज्ञानघन एव। एतेभ्यो भूतेभ्यः समुत्थाय तान्येवानु विनश्यति न प्रेत्य संज्ञास्तीत्यरे होवाच याज्ञवल्क्यः ॥

23. "It is—as a lump of salt thrown into water becomes dissolved into water and could not be seized again, but wherever one takes the water it tastes salt, even so, my dear, this great Being, infinite and boundless, is only a mass of consciousness. It emerges from these elements and vanishes again with them. When it is gone, there is no more (individual) consciousness. This is what I say, my dear." Thus spoke Yajnavalkya.

> २४. सा होवाच मैत्रेय्यत्रैव मा भगवानमूमुहन्न प्रेत्य संज्ञास्तीति स होवाच न वा अरेऽहं मोहं ब्रवीम्यलं वा अर इदं विज्ञानाय। यत्र हि द्वैतमिव भवति तदितर इतरं जिघ्रति तदितर इतरं पश्यति तदितर इतरं शृणोति तदितर इतरमभिवदति तदितर इतरं मनुते तदितर इतरं विजानाति यत्र वा सर्वमात्मैवाभूत्तत्केन कं जिघ्रेत्तत्केन कं पश्येत्तत्केन कं शृणुयात्तत्केन कमभिवदेत्तत्केन कं मन्वीत

तत्केन कं विजानीयात् । येनेदं सर्वं विजानाति तं केन विजानीयाद्विज्ञातारमरे केन विजानीयादिति ॥

24. Then Maitreyi said, "Here you have bewildered me, sir, by saying that when he is gone there is no more consciousness."

But Yajnavalkya replied, "Surely, I am not saying anything bewildering. It is wisdom enough, my dear. For when there is duality, as it were, then one smells another, one sees another, one hears another, one speaks to another, one thinks of another, one understands another. But when everything has become the Self then by what and whom should one smell, by what and whom should one see, by what and whom should one hear, by what and to whom should one speak, by what and of whom should one think, and by what and whom should one understand? By what should one know that by which all this is known? By what, my dear, should one know the knower?"

VI (Up. II: 5.)

१. इयं पृथिवी सर्वेषां भूतानां मध्वस्यै पृथिव्यै सर्वाणि भूतानि मधु यश्चायमस्यां पृथिव्यां तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं शारीरस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदं सर्वम् ।

1. This earth is like honey for all beings, and all beings are like honey for this earth. This shining immortal person who is in this earth and this shining immortal person who is ensouled in one's body—he is indeed just this Self, this Immortal, this Absolute, this All.

२. इमा आपः सर्वेषां भूतानां मध्वासामपां सर्वाणि भूतानि मधु यश्चायमास्वप्सु तेजोमयोऽमृतमयः पुरुषो यश्चाय-

मध्यात्मं रैतसस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदं सर्वम् ॥

2. These waters are like honey for all beings, and all beings are like honey for these waters. This shining immortal person who is in these waters and this shining immortal person who is ensouled in onself and is existing as the seed—he is indeed just this Self, this immortal, this Absolute, this All.

३. अयमग्निः सर्वेषां भूतानां मध्वस्याग्नेः सर्वाणि भूतानि मधु यश्चायमस्मिन्नग्नौ तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं वाङ्मयस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदं सर्वम् ॥

3. This fire is like honey for all beings and all beings are like honey for this fire. This shining immortal person who is in this fire, and this shining immortal person who is ensouled in oneself and is existing as speech—he is indeed just this Self, this Immortal, this Absolute, this All.

४. अयं वायुः सर्वेषां भूतानां मध्वस्य वायोः सर्वाणि भूतानि मधु यश्चायमस्मिन्वायौ तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं प्राणस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदं सर्वम् ॥

4. This air is like honey for all beings, and all beings are like honey for this air. This shining immortal person who is in this air and this shining immortal person who is ensouled in oneself and is existing as breath—he is indeed just this Self, this Immortal, this Absolute, this All.

५. अयमादित्यः सर्वेषां भूतानां मध्वस्यादित्यस्य सर्वाणि भूतानि मधु यश्चायमस्मिन्नादित्ये तेजोमयोऽमृतमयः पुरुषो

यश्चायमध्यात्मं चाक्षुषस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदं सर्वम् ॥

5. This sun is like honey for all beings, and all beings are like honey for this sun. This shining immortal person who is in this sun and this shining immortal person who is ensouled in oneself and is existing as sight—he is indeed just this Self, this Immortal, this Absolute, this All.

६. स वा अयमात्मा सर्वेषां भूतानामधिपतिः सर्वेषां भूतानां राजा तद्यथा रथनाभौ च रथनेमौ चाराः सर्वे समर्पिता एवमेवास्मिन्नात्मनि सर्वाणि भूतानि सर्वे देवाः सर्वे लोकाः सर्वे प्राणाः सर्व एत आत्मनः समर्पिताः ॥

6. This Self is verily the Lord of all beings, the king of all beings. As all the spokes are held together in the hub and the felly of a wheel, just so are all gods, all worlds, all breathing things, all these individual selves held together in the Self.

VII (Up. III. 1, 4—9.)

१. ओं ॥ जनको ह वैदेहो बहुदक्षिणेन यज्ञेनेजे तत्र ह कुरुपाञ्चालानां ब्रह्मणा अभिसमेता बभूवुस्तस्य ह जनकस्य वैदेहस्य विजिज्ञासा बभूव कः स्विदेषां ब्राह्मणानामनूचानतम इति स ह गवां सहस्रमवरुरोध दश दश पादा एकैकस्याः शृङ्गयोराबद्धा बभूवुः ॥

1. Janaka, the king of the Videhas, performed a sacrifice at which many presents were offered. The Brahmins of the Kurus and the Panchalas had gathered there, and Janaka desired to know which of those Brahmins was the most learned in scriptures. So he enclosed a thousand cows and to the horns of each cow were fastened ten *padas* of gold.

२. तान्होवाच ब्राह्मणा भगवन्तो यो वो ब्रह्मिष्ठः स एता गा उद्‌जतामिति । ते ह ब्राह्मणा न दधृषुरथ ह याज्ञवल्क्यः स्वमेव ब्रह्मचारिणमुवाचैताः सोम्योद्‌ज सामश्रवा ३ इति ता होदाचकार ते ह ब्राह्मणाश्चुक्रुधुः कथं नो ब्रह्मिष्ठो ब्रुवीतेति ॥

2. He said to them, "Venerable Brahmins, he who is the wisest Brahmin among you—let him take away these cows."

Those Brahmins durst not do so. Then Yajnavalkya said to his pupil, "My dear Samasrava, please drive these home." He drove them away. The Brahmins were enraged, "How does he dare to call himself the wisest Brahmin among us ?"

३. अथ ह जनकस्य वैदेहस्य होताश्वलो बभूव स हैनं पप्रच्छ त्वं नु खलु नो याज्ञवल्क्य ब्रह्मिष्ठोऽसी३इति स होवाच नमो वयं ब्रह्मिष्ठाय कुर्मो गोकामा एव वयं स्म इति तं ह तत एव प्रष्टुं दध्रे होताऽश्वलः ॥
अथ हैनं जारत्कारव आर्तभागः पप्रच्छ ॥
अथ हैनं भुज्युर्लाह्यायनिः पप्रच्छ ॥

3. Now, there was Asvala, the Hotri priest of Janaka. He asked him, "Are you indeed the wisest Brahmin among us ?" He replied, "We bow to the wisest Brahmin, but we just wish to have these cows."

Thereupon Asvala, the Hotri priest, determined to question him.

Then Jaratkara Artabhaga questioned him.

Then Bhujya Lahyayani questioned him.

४. अथ हैनमुषस्तश्चाक्रायणः पप्रच्छ याज्ञवल्क्येति होवाच यत्साक्षादपरोक्षाद्ब्रह्म य आत्मा सर्वान्तरस्तं मे व्याचक्ष्वेत्येष त आत्मा सर्वान्तरः कतमो याज्ञवल्क्य

सर्वान्तरो यः प्राणेन प्राणिति स त आत्मा सर्वान्तरो योऽपानेनापानिति स त आत्मा सर्वान्तरो यो व्यानेन व्यानिति स त आत्मा सर्वान्तरो य उदानेनोदानिति स त आत्मा सर्वान्तर एष त आत्मा सर्वान्तरः ॥

4. Then Ushasta Chakrayana questioned him and said, "Yajnavalkya, explain to me that Brahman which is immediately present and directly perceived and which is the self within all beings."

"It is your self which is within all beings."

"Which self is within all beings, O Yajnavalkya?"

"He who breathes in when you breathe in—he is your self which is within all beings.

"He who breathes out when you breathe out—he is your self which is within all beings.

"He who breathes around when you breathe around—he is your self which is within all beings.

"He who breathes up when you breathe up—he is your self which is within all beings."

५. स होवाचोषस्तश्चाक्रायणो यथा विब्रूयादसौ गौरसावश्व इत्येवमेतद्व्यपदिष्टं भवति यदेव साक्षाद्परोक्षाद्ब्रह्म य आत्मा सर्वान्तरस्तं मे व्याचक्ष्वेत्येष त आत्मा सर्वान्तरः कतमो याज्ञवल्क्य सर्वान्तरः । न दृष्टेर्द्रष्टारं पश्येर्न श्रुतेः श्रोतरं शृणुयान्न मतेर्मन्तारं मन्वीथा न विज्ञातेर्विज्ञातारं विजानीयाः । एष त आत्मा सर्वान्तरोऽतोऽन्यदार्तं ततो होषस्तश्चाक्रायण उपरराम ॥

5. Ushasta Chakrayana then said, "You have explained this only as one might say 'Such and such is a cow or such and such is a horse'. Explain to me the Brahman which is immediately present and directly perceived and which is the self within all beings."

"It is your self which is within all beings."

"Which self is within all beings, O Yajnavalkya ?"

"You cannot see the seer of seeing, you cannot hear the hearer of hearing, you cannot think the thinker of thinking, you cannot understand the understander of understanding. He is your self which is within all beings. Everything else is of evil."

Thereupon Ushasta Chakrayana held his peace.

६. अथ हैनं कहोलः कौषीतकेयः पप्रच्छ याज्ञवल्क्येति होवाच यदेव साक्षादपरोक्षाद्ब्रह्म य आत्मा सर्वान्तरस्तं मे व्याचक्ष्वेत्येष त आत्मा सर्वान्तरः। कतमो याज्ञवल्क्य सर्वान्तरो योऽशनायापिपासे शोकं मोहं जरां मृत्युमत्येति। एतं वै तमात्मानं विदित्वा ब्राह्मणाः पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाथ भिक्षाचर्यं चरन्ति याह्येव पुत्रैषणा सा वित्तैषणा या वित्तैषणा सा लोकैषणोभे ह्येते एषणे एव भवतः। तस्माद्ब्राह्मणः पाण्डित्यं निर्विद्य बाल्येन तिष्ठासेत्। बाल्यं च पाण्डित्यं च निर्विद्याथ मुनिरमौनं च मौनं च निर्विद्याथ स ब्राह्मणः ब्राह्मणः केन स्याद्येन स्यात्तेनेदृश एवातोऽन्यदार्तं ततो ह कहोलः कौषीतकेय उपरराम॥

6. Then Kahola Kaushitakeya said, "Yajnavalkya, explain to me that Brahman which is immediately present and directly perceived and which is the self within all beings."

"It is your self which is within all beings."

"Which is the self within all beings, O Yajnavalkya ?"

"He who transcends hunger and thirst, grief and delusion, decay and death. When Brahmins know this Self and have risen above the desire for sons, for wealth and for the worlds, they wander about as mendi-

7. Then Gargi Vachaknavi asked him, "Yajnavalkya," said she, "since all this here is woven, like warp and woof, in water, in what indeed is water woven like warp and woof ?"

"In air, O Gargi."

"In what, then, is the air woven like warp and woof ?"

"In the worlds of the sky, O Gargi."

"In what, then, are the worlds of the sky woven like warp and woof ?"

"In the worlds of the Gandharvas, O Gargi."

"In what, then, are the worlds of the Gandharvas woven like warp and woof ?"

"In the worlds of the sun, O Gargi."

"In what, then, are the worlds of the sun woven like warp and woof ?"

"In the worlds of the moon, O Gargi."

"In what, then, are the worlds of the moon woven like warp and woof ?"

"In the world of stars, O Gargi."

"In what, then, are the worlds of stars woven like warp and woof ?"

"In the worlds of the gods, O Gargi."

"In what, then, are the worlds of the gods woven like warp and woof ?"

"In the worlds of Indra, O Gargi."

"In what, then, are the worlds of Indra woven like warp and woof ?"

"In the worlds of Prajapati, O Gargi."

"In what, then, are the worlds of Prajapati woven like warp and woof ?"

"In the worlds of Brahman, O Gargi."

"In what, then, are the worlds of Brahman woven like warp and woof ?"

He said, "O Gargi, do not ask too much, lest your head should fall off. You are asking too much, indeed, about a divinity about which one should not ask too much. So do not ask too much, O Gargi."

८. अथ हैनमुद्दालक आरुणिः पप्रच्छ याज्ञवल्क्येति होवाच मद्रेष्ववसाम पतञ्चलस्य काप्यस्य गृहेषु यज्ञमधीयानास्तस्यासीद्भार्या गन्धर्वगृहीता तमपृच्छाम कोऽसीति सोऽब्रवीत्कबन्ध आथर्वण इति। सोऽब्रवीत्पतञ्चलं काप्यं याज्ञिकांश्च वेत्थ नु त्वं काप्य तत्सूत्रं येनायं च लोकं परं च लोकं सर्वाणि च भूतानि सन्दृब्धानि भवन्तीति सोऽब्रवीत्पतञ्चलः काप्यो नाहं तद्भगवन्वेदेति सोऽब्रवीत्पतञ्चलं काप्यं याज्ञिकांश्च वेत्थ नु त्वं काप्य तमन्तर्यामिणं य इमं च लोकं परं च लोकं सर्वाणि च भूतानि योऽन्तरो यमयतीति सोऽब्रवीत्पतञ्चलः काप्यो नाहं तं भगवन्वेदेति सोऽब्रवीत्पतञ्चलं काप्यं याज्ञिकांश्च यो वै तत्काप्य सूत्रं विद्यात्तं चान्तर्यामिणमिति स ब्रह्मवित्स लोकवित्स देववित्स वेदवित्स भूतवित्स आत्मवित्स सर्वविदिति तेभ्योऽब्रवीत्तदहं वेद तच्चेत्त्वं याज्ञवल्क्य सूत्रमविद्वांस्तं चान्तर्यामिणं ब्रह्मगवीरुदजसे मूर्धा ते विपतिष्यतीति वेद वा अहं गौतम तत्सूत्रं तं चान्तर्यामिणमिति यो वा इदं कश्चिद्ब्रूयाद्वेद वेदेति यथा वेत्थ तथा ब्रूहीति॥

8. Then Uddalaka Aruni questioned him :—

"Yajnavalkya," said he. "We lived in the country of Madra in the house of Patanchala Kapya, studying the scriptures on sacrifices. His wife was possessed of a Gandharva. We asked him, 'Who are you?' He answered, 'I am Kabandha Atharvana.' And he said to Patanchala Kapya and to the students of sacrifices, 'Do you know, O Kapya, the thread (force) by which this world, the other world and all beings are held together?' And Patanchala Kapya replied, 'I

do not know it, Sir.' He said again to Patanchala Kapya and to the students of sacrifices, 'Do you know, O Kapya, the inner controller, who from within controls this world, the other world and all beings ?' And Patanchala Kapya replied, 'I do not know, sir.' He said again to Patanchala Kapya and to the students of sacrifices, 'He who knows that thread, O Kapya, and that inner controller—he knows Brahman, he knows the worlds, he knows the gods, he knows the Vedas, he knows the beings, he knows the Self, he knows everything.'

"Then he explained it to them. I know it. If you, O Yajnavalkya, without knowing that thread and that inner controller, take away those cows that belong only to the knowers of Brahman, your head will fall off."

"I know, O Gautama, that thread and that inner controller."

"Anyone might say, 'I know, I know'. Tell us what you know."

९. स होवाच वायुर्वै गौतम तत्सूत्रं वायुना वै गौतम सूत्रेणायं च लोकः परश्च लोकः सर्वाणि च भूतानि सन्दृब्धानि भवन्ति तस्माद्वै गौतम पुरुषं प्रेतमाहुर्व्यस्रंसिषतास्याङ्गानीति वायुना हि गौतम सूत्रेण सन्दृब्धानि भवन्तीत्येवमेवैतद्याज्ञवल्क्यान्तर्यामिणं ब्रूहीति ॥

9. He said, "Air, verily, O Gautama, is that thread. By air, verily, O Gautama, as by a thread, this world, the other world and all beings are held together. Therefore, verily, O Gautama, they say of a dead man that his limbs have been loosened, for by air, as by a thread, O Gautama, they were held together."

"Quite so, Yajnavalkya, tell us now about the inner controller."

१०. यः पृथिव्यां तिष्ठन्पृथिव्या अन्तरो यं पृथिवी न वेद यस्य पृथिवी शरीरं यः पृथिवीमन्तरो यमयत्येष त आत्माऽन्तर्याम्यमृतः ॥

10. "He who dwells in the earth and is within the earth, whom the earth does not know, whose body the earth is, who controls the earth from within—he is your Self, the inner controller, the immortal.

११. योऽप्सु तिष्ठन्नद्भ्योऽन्तरो यमापो न विदुर्यस्यापः शरीरं योऽपोऽन्तरो यमयत्येष त आत्माऽन्तर्याम्यमृतः ॥

11. "He who dwells in the water and is within the water, whom the water does not know, whose body the water is, who controls the water from within—he is your Self, the inner controller, the immortal.

१२. योऽग्नौ तिष्ठन्नग्नेरन्तरो यमग्निर्न वेद यस्याग्निःशरीरं योऽग्निमन्तरो यमयत्येष त आत्माऽन्तर्याम्यमृतः ॥

12. "He who dwells in the fire and is within the fire, whom the fire does not know, whose body the fire is, who controls the fire from within—he is your Self, the inner controller, the immortal.

१३. योऽन्तरिक्षे तिष्ठन्नन्तरिक्षादन्तरो यमन्तरिक्षं न वेद यस्यान्तरिक्षं शरीरं योऽन्तरिक्षमन्तरो यमयत्येष त आत्माऽन्तर्याम्यमृतः ॥

13. "He who dwells in the sky and is within the sky, whom the sky does not know, whose body the sky is, who controls the sky from within—he is your Self, the inner controller, the immortal.

१४. यो वायौ तिष्ठन्वायोरन्तरो यं वायुर्न वेद यस्य वायुः शरीरं यो वायुमन्तरो यमयत्येष त आत्माऽन्तर्याम्यमृतः ॥

14. "He who dwells in the air and is within the air, whom the air does not know, whose body the air

is, who controls the air from within—he is your Self, the inner controller, the immortal.

१५. यो दिवि तिष्ठन्दिवोऽन्तरो यं द्यौर्न वेद यस्य द्यौः शरीरं यो दिवमन्तरो यमयत्येष त आत्माऽन्तर्याम्यमृतः ॥

15. "He who dwells in the heaven and is within the heaven, whom the heaven does not know, whose body the heaven is, who controls the heaven from within—he is your Self, the inner controller, the immortal.

१६. य आदित्ये तिष्ठन्नादित्यादन्तरो यमादित्यो न वेद यस्यादित्यः शरीरं य आदित्यमन्तरो यमयत्येष त आत्माऽन्तर्याम्यमृतः ॥

16. "He who dwells in the sun and is within the sun, whom the sun does not know, whose body the sun is, who controls the sun from within—he is your Self, the inner controller, the immortal.

१७. यो दिक्षु तिष्ठन्दिग्भ्योऽन्तरो यं दिशो न विदुर्यस्य दिशः शरीरं यो दिशोऽन्तरो यमयत्येष त आत्माऽन्तर्याम्यमृतः ॥

17. "He who dwells in the quarters of space and is within those quarters, whom the quarters do not know, whose body the quarters are, who controls the quarters from within—he is your Self, the inner controller, the immortal.

१८. यश्चन्द्रतारके तिष्ठंश्चन्द्रतारकादन्तरो यं चन्द्रतारकं न वेद यस्य चन्द्रतारकं शरीरं यश्चन्द्रतारकमन्तरो यमयत्येष त आत्माऽन्तर्याम्यमृतः ॥

18 "He who dwells in the moon and the stars and is within the moon and the stars, whom the moon and the stars do not know, whose body the moon and the

stars are, who controls the moon and the stars from within—he is your Self, the inner controller, the immortal.

१९. यः सर्वेषु भूतेषु तिष्ठन्सर्वेभ्यो भूतेभ्योऽन्तरो यं सर्वाणि भूतानि न विदुर्यस्य सर्वाणि भूतानि शरीरं यः सर्वाणि भूतान्यन्तरो यमयत्येष त आत्माऽन्तर्याम्यमृतः ॥

19. "He who dwells in all beings and is within all beings, whom the beings do not know, whose body all beings are, who controls all beings from within—he is your Self, the inner controller, the immortal.

२०. यः प्राणे तिष्ठन्प्राणादन्तरो यं प्राणो न वेद यस्य प्राणः शरीरं यः प्राणमन्तरो यमयत्येष त आत्माऽन्तर्याम्यमृतः ॥

20. "He who dwells in the breath and is within the breath, whom the breath does not know, whose body the breath is, who controls the breath from within —he is your Self, the inner controller, the immortal.

२१. यो वाचि तिष्ठन्वाचोऽन्तरो यं वाङ्न वेद यस्य वाक्शरीरं यो वाचमन्तरो यमयत्येष त आत्माऽन्तर्याम्यमृतः ॥

21. "He who dwells in (the organ of) speech and is within speech, whom speech does not know, whose body speech is, who controls speech from within—he is your Self, the inner controller, the immortal.

२२. यश्चक्षुषि तिष्ठंश्चक्षुषोऽन्तरो यं चक्षुर्न वेद यस्य चक्षुः शरीरं यश्चक्षुरन्तरो यमयत्येष त आत्माऽन्तर्याम्यमृतः ॥

22. "He who dwells in the eye and is within the eye, whom the eye does not know, whose body the eye is, who controls the eye from within—he is your Self, the inner controller, the immortal.

२३. यः श्रोत्रे तिष्ठञ्छ्रोत्रादन्तरो यं श्रोत्रं न वेद यस्य श्रोत्रं शरीरं यः श्रोत्रमन्तरो यमयत्येष त आत्माऽन्तर्याम्यमृतः ॥

23. "He who dwells in the ear and is within the ear, whom the ear does not know, whose body the ear is, who controls the ear from within—he is your Self, the inner controller, the immortal.

२४. यो मनसि तिष्ठन्मनसोऽन्तरो यं मनो न वेद यस्य मनः शरीरं यो मनोऽन्तरो यमयत्येष त आत्माऽन्तर्याम्यमृतः ॥

24. He who dwells in the mind and is within the mind, whom the mind does not know, whose body the mind is, who controls the mind from within—he is your Self, the inner controller, the immortal.

२५. यो विज्ञाने तिष्ठन्विज्ञानादन्तरो यं विज्ञानं न वेद यस्य विज्ञानं शरीरं यो विज्ञानमन्तरो यमयत्येष त आत्माऽन्तर्याम्यमृतः ॥

25. He who dwells in the understanding, and is within the understanding, whom the understanding does not know, whose body the understanding is, who controls the understanding from within—he is your Self, the inner controller, the immortal.

२६. अदृष्टो द्रष्टाऽश्रुतः श्रोताऽमतो मन्ताऽविज्ञातो विज्ञाता नान्योऽतोऽस्ति द्रष्टा नान्योऽतोऽस्ति श्रोता नान्योऽतोऽस्ति मन्ता नान्योऽतोऽस्ति विज्ञातैष त आत्माऽन्तर्याम्यमृतोऽतोऽन्यदार्तं ततो होद्दालक आरुणिरुपरराम ॥

26. "He is the unseen seer, the unheard hearer, the unthought thinker, the unknown knower. There is no other seer but he, there is no other hearer but he, there is no other thinker but he, there is no other knower but he. He is your Self, the inner controller, the immortal. Everything else is of evil."

Thereupon Uddalaka Aruni held his peace.

२७. अथ ह वाचक्नव्युवाच ब्राह्मणा भगवन्तो हन्ताहमिमं द्वौ प्रश्नौ प्रक्ष्यामि तौ चेन्मे वक्ष्यति न जातु युष्माकमिमं कश्चिद्ब्रह्मोद्यं जेतेति पृच्छ गार्गीति ॥

27. Then Vachaknavi said : "Venerable Brahmins, I shall ask him two questions. If he answers them none of you can defeat him in any argument about Brahman."

"Ask, O Gargi."

२८. सा होवाचाहं वै त्वा याज्ञवल्क्य यथा काश्यो वा वैदेहो वोग्रपुत्र उज्ज्यं धनुरधिज्यं कृत्वा द्वौ बाणवन्तौ सपत्नातिव्याधिनौ हस्ते कृत्वोपोत्तिष्ठेदेवमेवाहं त्वा द्वाभ्यां प्रश्नाभ्यामुपोदस्थां तौ मे ब्रूहीति पृच्छ गार्गीति ॥

28. She said, "O Yajnavalkya, just as a warrior's son from the Kasis or Videhas might rise up to do battle, having strung up his unstrung bow and taken in his hand two pointed foe-piercing arrows, even so do I face you with two questions. Answer me these."

"Ask, O Gargi."

२९. सा होवाच यदूर्ध्वं याज्ञवल्क्य दिवो यदवाक्पृथिव्या यदन्तरा द्यावापृथिवी इमे यद्भूतं च भवच्च भविष्यच्चेत्याचक्षते कस्मिंस्तदोतं च प्रोतं चेति ॥

29. She said, "O Yajnavalkya, that which is above the heavens, beneath the earth and between these two —the heaven and the earth—and that which is said to exist in the past, the present and the future—across what is that woven like warp and woof ?"

३०. स होवाच यदूर्ध्वं गार्गि दिवो यदवाक्पृथिव्या यदन्तरा द्यावापृथिवी इमे यद्भूतं च भवच्च भविष्यच्चेत्याचक्षत आकाशे तदोतं च प्रोतं चेति ॥

30. He replied, "O Gargi, that which is above the heavens, beneath the earth and between these two—the heaven and the earth—and that which is said to exist in the past, the present and future—across space is that woven like warp and woof."

३१. सा होवाच नमस्तेऽस्तु याज्ञवल्क्य यो म एतं व्यवोचोऽपरस्मै धारयस्वेति पृच्छ गार्गीति ।

31. She said, "I bow to you, O Yajnavalkya, you have answered this for me. Now, get ready for the other."

"Ask, O Gargi."

३२. सा होवाच यदूर्ध्वं याज्ञवल्क्य दिवो यदवाक्पृथिव्या यदन्तरा द्यावापृथिवी इमे यद्भूतं च भवच्च भविष्यच्चेत्याचक्षते कस्मिंस्तदोतं च प्रोतं चेति ॥

32. She said, "O Yajnavalkya, that which is above the heavens, beneath the earth and between these two—the heaven and the earth—and that which is said to exist in the past, the present and the future—across what is that woven like warp and woof ?"

३३. स होवाच यदूर्ध्वं गार्गि दिवो यदवाक्पृथिव्या यदन्तरा द्यावापृथिवी इमे यद्भूतं च भवच्च भविष्यच्चेत्याचक्षत आकाश एव तदोतं च प्रोतं चेति । कस्मिन्नु खल्वाकाश ओतश्च प्रोतश्चेति ॥

33. He replied, "O Gargi, that which is above the heavens, beneath the earth, and between these two—the heaven and the earth—and that which is said to exist in the past, the present and the future—across space alone is that woven like warp and woof."

"Across what then is that space woven like warp and woof ?"

३४. स होवाचैतद्वै तदक्षरं गार्गि ब्राह्मणा अभिवदन्त्यस्थूल-
मनण्वह्रस्वमदीर्घमलोहितमस्नेहमच्छायमतमोऽवाय्वना-
काशमसङ्गमरसमगन्धमचक्षुष्कमश्रोत्रमवागमनोऽतेज-
स्कमप्राणममुखममात्रमनन्तरमबाह्यं न तदश्नाति किञ्चन
न तदश्नाति कश्चन ॥

34. He said, "The knowers of Brahman, O Gargi, call that the Imperishable. It is neither gross nor fine, neither short nor long, neither glowing red (like fire) nor adhering (like water); it is without a shadow and without darkness, without air and without space, without attachment, taste or smell ; without eyes, without ears, without voice, without mind, without vigour, without breath, without a mouth, without a measure, and without an inside or an outside. It consumes nothing and no one consumes it.

३५. एतस्य वा अक्षरस्य प्रशासने गार्गि सूर्याचन्द्रमसौ
विधृतौ तिष्ठत एतस्य वा अक्षरस्य प्रशासने गार्गि द्यावा-
पृथिव्यौ विधृते तिष्ठत एतस्य वा अक्षरस्य प्रशासने
गार्गि निमेषा मुहूर्ता अहोरात्राण्यर्धमासा मासा ऋतवः
संवत्सरा इति विधृतास्तिष्ठन्त्येतस्य वा अक्षरस्य प्रशासने
गार्गि प्राच्योऽन्या नद्यः स्यन्दन्ते श्वेतेभ्यः पर्वतेभ्यः
प्रतीच्योऽन्या यां यां च दिशमन्वेतस्य वा अक्षरस्य
प्रशासने गार्गि ददतो मनुष्याः प्रशंसन्ति यजमानं देवा
दर्वीं पितरोऽन्वायत्ताः ॥

35. "Verily, by the command of that Imperishable, O Gargi, the sun and the moon stand apart. By the command of that Imperishable, O Gargi, heaven and earth stand apart. By the command of that Imperishable what are called moments, hours, days and nights, half-months, months, seasons, years—all stand apart. By the command of that Imperishable, O Gargi, some

rivers flow to the east from the white mountains, others to the west or in whatever direction they flow. By the command of that Imperishable, O Gargi, men praise those who give, the gods depend on the sacrificer, and the Pitris on the *darvi* offering.

३६. यो वा एतदक्षरं गार्ग्यविदित्वाऽस्मिंल्लोके जुहोति यजते तपस्तप्यते बहूनि वर्षसहस्राण्यन्तवदेवास्य तद्भवति यो वा एतदक्षरं गार्ग्यविदित्वाऽस्माल्लोकात्प्रैति स कृपणोऽथ य एतदक्षरं गार्गि विदित्वाऽस्माल्लोकात्प्रैति स ब्राह्मणः ॥

36. "Whosoever, O Gargi, without knowing this Imperishable, performs sacrifices in this world, offers worship or practises austerities for a thousand years—his work will indeed have an end. Whosoever, O Gargi, without knowing this Imperishable, departs from this world, pitiable is he. But whosoever, O Gargi, having known this Imperishable, departs from this world—he is a Brahmana.

३७. तद्वा एतदक्षरं गार्ग्यदृष्टं द्रष्टृश्रुतं श्रोत्रमतं मन्त्रविज्ञातं विज्ञातृ नान्यदतोऽस्ति द्रष्टृ नान्यदतोऽस्ति श्रोतृ नान्यदतोऽस्ति मन्तृ नान्यतोऽस्ति विज्ञात्रेतस्मिन्नु खल्वक्षरे गार्ग्याकाश ओतश्च प्रोतश्चेति ॥

37. "Verily, O Gargi, that Imperishable is the unseen Seer, the unheard Hearer, the unthought Thinker, the unknown Knower. There is no other seer but He, no other hearer but He, there is no other thinker but He, there is no other knower but He.

"It is in this Imperishable, O Gargi, that space is woven like warp and woof."

३८. सा होवाच ब्राह्मणा भगवन्तस्तदेव बहुमन्येध्वं यदस्मान्नमस्कारेण मुच्येध्वं न वै जातु युष्माकमिमं कश्चिद्ब्रह्मोद्यं जेतेति । ततो ह वाचक्नव्युपरराम ॥

38. Then she said, "O venerable Brahmins, you may consider it a great thing if you get off by bowing to him. Not one of you will be able to defeat him in any argument concerning Brahman."

After that, Vachaknavi held her peace.

३९. अथ हैनं विदग्धः शाकल्यः पप्रच्छ कति देवा याज्ञवल्क्येति । स हैतयैव निविदा प्रतिपेदे यावन्तो वैश्वदेवस्य निविद्युच्यन्ते त्रयश्च त्री च शता त्रयश्च त्री च सहस्रेत्योमिति होवाच कत्येव देवा याज्ञवल्क्येति त्रयस्त्रिंशदित्योमिति होवाच कत्येव देवा याज्ञवल्क्येति षडित्योमिति होवाच कत्येव देवा याज्ञवल्क्येति त्रय इत्योमिति होवाच कत्येव देवा याज्ञवल्क्येति द्वावित्यो-मिति होवाच कत्येव देवा याज्ञवल्क्येत्यध्यर्ध इत्योमिति होवाच कत्येव देवा याज्ञवल्क्येत्येक इत्योमिति होवाच ।

39. Then Vidagdha Sakalya questioned him, "How many gods are there, O Yajnavalkya ?"

He replied quoting this very *Nivid*, 'As many as are mentioned in the *Nivid* of the hymn of praise addressed to all the gods, namely, three hundred and three, and three thousand and three.'

"Yes", said he, "but how many gods are there really, O Yajnavalkya ?"

"Thirty-three", he said.

"Yes," said he, "but how many gods are there really, O Yajnavalkya ?"

"Six," he said.

"Yes," said he, "but how many gods are there really, O Yajnavalkya ?"

"Three," he said.

"Yes," said he, "but how many gods are there really, O Yajnavalkya ?"

"Two", he said.

"Yes", said he, "but how many gods are there really, O Yajnavalkya ?"

"One and a half", he said.

"Yes", said he, "but how many gods are there really, O Yajnavalkya ?"

"One," he said.

४०. कतमे ते त्रयश्च त्री च शता त्रयश्च त्रीच सहस्रेति । स होवाच महिमान एवैषामेते त्रयस्त्रिंशस्त्वेव देवा इति कतमे ते त्रयस्त्रिंशदित्यष्टौ वसव एकादश रुद्रा द्वादशादित्यास्त एकत्रिंशदिन्द्रश्चैव प्रजापतिश्च त्रयस्त्रिंशाविति॥

40. "Yes" said he, "but who are those three hundred and three, and three thousand and three ?"

"They are only their various powers," said he. "There are in reality only thirty-three gods."

"Who are those thirty-three ?"

"The eight Vasus, the eleven Rudras, the twelve Adityas. They make thirty-one, and Indra and Prajapati make thirty-three."

४१. कतमे षडित्यग्निश्च पृथिवी च वायुश्चान्तरिक्षं चादित्यश्च द्यौश्चैते षडेते हीदं सर्वं षडिति। कतमे ते त्रयो देवा इतीम एव त्रयो लोका एषु हीमे सर्वे देवा इति। कतमौ तौ द्वौ देवावित्यन्नं चैव प्राणश्चेति । कतमोऽध्यर्ध इति योऽयं पवत इति । तदाहुर्यदयमेक इवैव पवतेऽथ कथमध्यर्ध इति यस्मिन्निदं सर्वमध्यार्ध्नोत्तेनाध्यर्धं इति । कतम एको देव इति प्राण इति स ब्रह्म तदित्याचक्षते ॥

41. "Who are the six ?"

"Fire, earth, air, sky, sun and heaven—are the six, for the whole world is these six."

"Who are the three gods ?"

"They are, verily, the three worlds, for in them all the gods exist."

"Who are the two gods ?"

"Matter and the Vital force."

"Who is the one and a half ?"

"He (the wind) who blows here. Regarding this some say, 'How is it that he who blows like one should be one and a half ?'—Because when he blew the whole world grew up, therefore he is one and a half."

"Who is the one god ?"

"The Vital force. He is Brahman. They call him That."

४२. अथ होवाच ब्राह्मणा भगवन्तो यो वः कामयते स मा पृच्छतु सर्वे वा मा पृच्छत यो वः कामयते तं वः पृच्छामि सर्वान्वा वः पृच्छामीति ते ह ब्राह्मणा न दधृषुः ॥

42. Then he (Yajnavalkya) said, "Venerable Brahmanas, whosoever among you desires to do so may now question me or you may all question me. Or whosoever among you desires it—him shall I question. Or I will question all of you."

But those Brahmanas did not dare (to say anything).

४३. तान्हैतैः श्लोकैः पप्रच्छ —

43. Then he questioned them with these verses :—

१. यथा वृक्षो वनस्पतिस्तथैव पुरुषोऽमृषा ।
तस्य लोमानि पर्णानि त्वगस्योत्पाटिका बहिः ॥

"(1) As is a mighty tree in the forest, so indeed is man ; his hair are the leaves, and his skin the outer bark.

२. त्वच एवास्य रुधिरं प्रस्यन्दि त्वच उत्पटः ।
तस्मात्तदा तृण्णात्प्रैति रसो वृक्षादिवाऽऽहतात् ॥

(2) From his skin flows forth blood, from its bark the sap. Therefore blood comes forth from a wounded man as sap does from a tree that is struck.

३. मांसान्यस्य शकराणि किनाटं स्नाव तत्स्थिरम् ।
अस्थीन्यन्तरतो दारूणि मज्जा मज्जोपमा कृता ॥

(3) His flesh is its inner bark, his nerves are tough like its fibres. His bones are its wood within, and his marrow is made resembling its pith.

४. यद्वृक्षो वृक्णो रोहति मूलान्नवतरः पुनः ।
मर्त्यः स्विन्मृत्युना वृक्णः कस्मान्मूलात्प्ररोहति ॥

(4) A tree, when it is felled, springs up from its root in a newer form. But from what root does man spring forth when he is cut off by death?

५. रेतस इति मा वोचत जीवतस्तत्प्रजायते ।
धानारुह इव वै वृक्षोऽञ्जसा प्रेत्य सम्भवः ॥

(5) Do not say 'from the seed', for that is produced from the living; a tree also springs from the seed. But after it is dead it certainly springs up again.

६. यत्समूलमावृहेयुर्वृक्षं न पुनराभवेत् ।
मर्त्यः स्विन्मृत्युना वृक्णः कस्मान्मूलात्प्ररोहति ॥

(6) If a tree is pulled out with its root it does not grow again. From what root does man spring forth when he is cut off by death?

७. जात एव न जायते को न्वेनं जनयेत्पुनः ।
विज्ञानमानन्दं ब्रह्म रातिर्दातुः परायणं तिष्ठमानस्य तद्विद इति ॥

(7) Born already? No, he is born again.
And who indeed creates him again?"
Brahman—that which is knowledge and bliss—that is the supreme goal of him who offers gifts and of him who stands still and knows it.

VIII (Up. IV. 1—2.)

१. जनको ह वैदेह आसाञ्चक्रेऽथ ह याज्ञवल्क्य आवव्राज तं होवाच याज्ञवल्क्य किमर्थमचारीः पशूनिच्छन्नण्वन्तानीति । उभयमेव सम्राडिति होवाच ॥

1. When Janaka, the king of Videha, was seated (to give audience) Yajnavalkya came up to him and he (Janaka) said to him, "For what purpose, Yajnavalkya, have you come—wishing for cattle or for subtle questions?" "For both, your majesty," he replied.

२. यत्ते कश्चिदब्रवीत्तच्छृणवामेत्यब्रवीन्मे जित्वा शैलिनिर्वाग्वै ब्रह्मेति यथा मातृमान्पितृमानाचार्यवान्ब्रूयात्तथा तच्छैलिनिरब्रवीद्वाग्वै ब्रह्मेत्यवदतो हि किंस्यादित्यब्रवीत्तु ते तस्यायतनं प्रतिष्ठां न मेऽब्रवीदित्येकपाद्वा एतत्सम्राडिति स वै नो ब्रूहि याज्ञवल्क्य । वागेवायतनमाकाशः प्रतिष्ठा प्रज्ञेत्येतदुपासीत । का प्रज्ञता याज्ञवल्क्य । वागेव सम्राडिति होवाच । वाचा वै सम्राड्बन्धुः प्रज्ञायत ऋग्वेदो यजुर्वेदः सामवेदोऽथर्वाङ्गिरस इतिहासः पुराणं विद्या उपनिषदः श्लोकाः सूत्राण्यनुव्याख्यानानि व्याख्यानानीष्टं हुतमाशितं पायितमयं च लोकः परश्च लोकः सर्वाणि च भूतानि वाचैव सम्राट् प्रज्ञायन्ते वाग्वै

सम्राड् परमं ब्रह्म नैनं वाग्जहाति सर्वाण्येनं भूतान्यभिक्षरन्ति देवो भूत्वा देवानप्येति य एवं विद्वानेतदुपास्ते । हस्त्यृषभं सहस्रं ददामीति होवाच जनको वैदेहः । स होवाच याज्ञवल्क्यः पिता मेऽमन्यत नाननुशिष्य हरेतेति ॥

2. "Let us hear what any (of your teachers) may have told you."

"Jitvan Sailini told me that speech was Brahman."

"As one who has had a mother, a father and a teacher (to teach him) might say, so did Sailini say to you that speech was Brahman, for what could a person achieve who cannot speak ? But has he told you its abode and its support ?

"No, he did not tell me."

"Then it has only one foot, your majesty."

"Do tell us then, O Yajnavalkya."

"The organ of speech is its abode and space is its support. And it should be meditated upon as intelligence."

"What is the nature of that intelligence, O Yajnavalkya ?"

— "Just speech itself, your majesty," said he. "Therefore by speech is a friend recognised, your majesty. By speech alone, your majesty, are known the Rig-Veda, the Yajur-Veda, the Sama-Veda, the Atharvangirasa, the Itihasa, the Purana, the arts, the Upanishads, verses, aphorisms, explanations, commentaries, the effects of sacrifices, oblations, food and drink, this world, the other world and all beings. Speech indeed is the highest Brahman, your majesty. Speech does not desert him who knowing this meditates upon it as such. All beings run to him. Having become a god he joins the gods."

Janaka, the King of Videha, said, "I shall give you (for this) a thousand cows with a bull as big as an elephant."

Yajnavalkya said, "My father was of opinion that one should not accept a reward from a pupil without having fully instructed him.

३. यदेव ते कश्चिदब्रवीत्तच्छृणवामेत्यब्रवीन्म उदङ्कः शौल्वायनः प्राणो वै ब्रह्मेति यथा मातृमान्पितृमानाचार्यवान्ब्रूयात्तथा तच्छौल्वायनोऽब्रवीत्प्राणो वै ब्रह्मेत्यप्राणतो हि किं स्यादित्यब्रवीत्तु ते तस्यायतनं प्रतिष्ठां न मेऽब्रवीदित्येकपाद्वा एतत्सम्राडिति स वै नो ब्रूहि याज्ञवल्क्य प्राण एवायतनमाकाशः प्रतिष्ठा प्रियमित्येनदुपासीत का प्रियता याज्ञवल्क्य प्राण एव सम्राडिति होवाच प्राणस्य वै सम्राट् कामायायाज्यं याजयत्यप्रतिगृह्यस्य प्रतिगृह्णात्यपि तत्र वधाशङ्कं भवति यां दिशमेति प्राणस्यैव सम्राट् कामाय प्राणो वै सम्राट् परमं ब्रह्म नैनं प्राणो जहाति सर्वाण्येनं भूतान्यभिक्षरन्ति देवो भूत्वा देवानप्येति य एवं विद्वानेतदुपास्ते हस्त्यृषभं सहस्रं ददामीति होवाच जनको वैदेहः स होवाच याज्ञवल्क्यः पिता मेऽमन्यत नाननुशिष्य हरेतेति ॥

3. "So let us hear what any (of your teachers) may have told you."

"Udanka Saulvayana told me that life was Brahman."

"As one who has had a mother, a father and a teacher to teach him might say, so did Saulvayana say to you that life was Brahman, for what could a person achieve who has not got life? But did he tell you the abode and the support of that Brahman?"

"No, he did not tell me".

"Then it has only one foot, your majesty."

"Do tell us then, O Yajnavalkya".

"Breath is its abode and space its support and one should meditate on it as the dear".

"What is the nature of dearness, O Yajnavalkya ?"

"Life itself, your majesty," he said. "Therefore out of love of life, your majesty, does one sacrifice for him who is not worthy of sacrifice, and accept presents from him from whom they should not be accepted. And out of love of life, one has fears of being killed wherever one goes. Life is indeed the highest Brahman, your majesty. The breath of life does not leave him who, knowing this, meditates on it as such. All beings run to him. Having become a god he joins the gods."

Janaka, the king of Videha, said, "I shall give you (for this) a thousand cows with a bull as big as an elephant."

Yajnavalkya said, "My father was of opinion that one should not accept a reward from a pupil without having fully instructed him.

४. यदेव ते कश्चिदब्रवीत्तच्छृणवामेत्यब्रवीन्मे बर्कुर्वार्ष्णश्चक्षुर्वै ब्रह्मेति यथा मातृमान्पितृमानाचार्यवान्ब्रूयात्तथा तद्वार्ष्णोऽ-ब्रवीच्चक्षुर्वै ब्रह्मेत्यपश्यतो हि किं स्यादित्यब्रवीत्तु ते तस्यायतनं प्रतिष्ठां न मेऽब्रवीदित्येकपाद्वा एतत्सम्राडिति स वै नो ब्रूहि याज्ञवल्क्य, चक्षुरेवायतनमाकाशः प्रतिष्ठा सत्यमित्येनदुपासीत का सत्यता याज्ञवल्क्य चक्षुरेव सम्राडिति होवाच चक्षुषा वै सम्राट् पश्यन्तमाहुरद्राक्षी-रिति स आहाद्राक्षमिति तत्सत्यं भवति चक्षुर्वै सम्राट् परमं ब्रह्म नैनं चक्षुर्जहाति सर्वाण्येनं भूतान्यभिक्षरन्ति देवो भूत्वा देवानप्येति य एवं विद्वानेतदुपास्ते हस्त्यृषभं

सहस्रं ददामीति होवाच जनको वैदेहः स होवाच याज्ञवल्क्यः पिता मेऽमन्यत नाननुशिष्य हरेतेति ॥

4. "So let us hear what any one (of your teachers) may have told you."

"Barku Varshna told me that the eye was Brahman."

"As one who has had a mother, a father and a teacher to teach him might say, so did that Varshna say to you that the eye was Brahman, for what could a man achieve who cannot see ? But has he told you its abode and its support ?"

"No. He did not tell me."

"Then it stands on only one foot, your majesty."

"Do tell us then, O Yajnavalkya."

"The eye is its abode and space its support and one should meditate on it as truth."

"What is the nature of truth, O Yajnavalkya ?"

"The eye itself, your majesty", said he. "Therefore, your majesty, when they say to a man who sees with his eyes, 'Have you seen ?' and he answers 'I have seen'—that is the truth. The eye, your majesty, is the supreme Brahman. The eye never deserts a person, who, knowing it thus, meditates on it as such. All beings run to him, and having become a god he joins the gods."

Janaka, the king of Videha, said, "I shall give you (for this) a thousand cows with a bull as big as an elephant."

Yajnavalkya said, "My father was of opinion that one should not accept a reward from a pupil without having fully instructed him.

५. यदेव ते कश्चिदब्रवीत्तच्छृणवामेत्यब्रवीन्मे गर्दभीविपीतो भारद्वाजः श्रोत्रं वै ब्रह्मेति यथा मातृमान्पितृमानाचार्यवान्ब्रूयात्तथा तद्भारद्वाजोऽब्रवीच्छ्रोत्रं वै ब्रह्मेत्यशृण्वतो हि किं स्यादित्यब्रवीत्तु ते तस्यायतनं प्रतिष्ठां न मेऽब्रवीदित्येकपाद्वा एतत्सम्राडिति स वै नो ब्रूहि याज्ञवल्क्य श्रोत्रमेवायतनमाकाशः प्रतिष्ठाऽनन्त इत्येनदुपासीत काऽनन्तता याज्ञवल्क्य दिश एव सम्राडिति होवाच तस्माद्वै सम्राडपि यां कां च दिशं गच्छति नैवास्या अन्तं गच्छत्यनन्ता हि दिशो दिशो वै सम्राट् श्रोत्रं श्रोत्रं वै सम्राट् परमं ब्रह्म नैनं श्रोत्रं जहाति सर्वाण्येनं भूतान्यभिक्षरन्ति देवो भूत्वा देवानप्येति य एवं विद्वानेतदुपास्ते हस्त्यृषभं सहस्रं ददामीति होवाच जनको वैदेहः स होवाच याज्ञवल्क्यः पिता मेऽमन्यत नाननुशिष्य हरेतेति ॥

5. "So let us hear what any one (of your teachers) may have told to you."

"Gardabhivipita Bharadwaja told me that hearing was Brahman."

"As one who has had a mother, a father and a teacher to teach him might say, so did that Bharadwaja say to you that hearing was Brahman, for what could a person achieve who cannot hear ? But has he told you its abode and its support ?

"No, he did not tell me."

"Then it stands only on one foot, your majesty."

"Do tell us then, O Yajnavalkya."

"The ear is its abode and space its support, and one should meditate on it as the endless."

"What is the nature of endlessness, O Yajnavalkya ?"

"The quarters themselves, your majesty," said he. "Therefore, your majesty, towards whatever quarter a man goes, he never comes to the end of it, for the quarters of space are endless. The quarters are the ear, and the ear, your majesty, is indeed the highest Brahman. The ear never deserts a person, who knowing it thus, meditates on it as such. All beings run to him, and having become a god he joins the gods."

Janaka, the king of Videha, said, "I shall give you (for this) a thousand cows with a bull as big as an elephant."

Yajnavalkya said, "My father was of opinion that one should not accept a reward from a pupil without having fully instructed him.

६. यदेव ते कश्चिदब्रवीत्तच्छृणवामेत्यब्रवीन्मे सत्यकामो जाबालो मनो वै ब्रह्मेति यथा मातृमान्पितृमानाचार्यवा न्ब्रूयात्तथा तज्जाबालोऽब्रवीन्मनो वै ब्रह्मेत्यमनसो हि किं स्यादित्यब्रवीत्तु ते तस्याऽऽयतनं प्रतिष्ठां न मेऽ- ब्रवीदित्येकपाद्वा एतत्सम्राडिति स वै नो ब्रूहि याज्ञ- वल्क्य मन एवाऽयतनमाकाशः प्रतिष्ठानन्द इत्येनदुपासीत कानन्दता याज्ञवल्क्य मन एव सम्राडिति होवाच मनसा वै सम्राट् स्त्रियमभिहार्यते तस्यां प्रतिरूपः पुत्रो जायते स आनन्दो मनो वै सम्राट् परमं ब्रह्म नैनं मनो जहाति सर्वाण्येनं भूतान्यभिक्षरन्ति देवो भूत्वा देवानप्येति य एवं विद्वानेतदुपास्ते हस्त्यृषभं सहस्रं ददामीति होवाच जनको वैदेहः स होवाच याज्ञवल्क्यः पिता मेऽमन्यत नाननुशिष्य हरेतेति ॥

6. "So let us hear what any one (of your teachers) may have told you."

"Satyakama Jabala told me that mind was Brahman."

"As one who has had a mother, a father and a teacher to instruct him might say, so did Jabala say to you that mind was Brahman, for what can a person achieve who is without a mind? But has he told you its abode and its support?"

"No, he did not tell me."

"Then it stands only on one foot, your majesty."

"Do tell us then, O Yajnavalkya."

"The mind is its abode and space its support, and one should meditate on it as bliss."

"What is the nature of bliss, O Yajnavalkya?"

"Mind itself, your majesty," said he. "It is by mind that a man takes a woman to himself, and a son resembling him is born of her, and he is (a source of) bliss. Mind, indeed, is the highest Brahman, your majesty. Mind never deserts a person who knowing it thus meditates on it as such. All beings run to him, and having become a god he joins the gods."

Janaka, the King of Videha, said, "I shall give thee (for this) a thousand cows with a bull as big as an elephant."

Yajnavalkya said, "My father was of opinion that one should not accept a reward from a pupil without having fully instructed him.

७. यदेव ते कश्चिद्ब्रवीत्तच्छृणवामेत्यब्रवीन्मे विदग्धः शाकल्यो हृदयं वै ब्रह्मेति यथा मातृमान्पितृमानाचार्यवान्ब्रूयात्तथा तच्छाकल्योऽब्रवीत् हृदयं वै ब्रह्मेत्यहृदयस्य हि किं स्यादित्यब्रवीत्तु ते तस्याऽऽयतनं प्रतिष्ठां न मेऽब्रवीदित्येकपाद्वा एतत्सम्राडिति स वै नो ब्रूहि याज्ञवल्क्य हृदयमेवायतनमाकाशः प्रतिष्ठा स्थितिरेनदुपासीत का-

स्थितता याज्ञवल्क्य हृदयमेव सम्राडिति होवाच हृदयं वै सम्राट् सर्वेषां भूतानामायतनं हृदयं वै सम्राट् सर्वेषां भूतानां प्रतिष्ठा हृदये ह्येव सम्राट् सर्वाणि भूतानि प्रतिष्ठितानि भवन्ति हृदयं वै सम्राट् परमं ब्रह्म नैनं हृदयं जहाति सर्वाण्येनं भूतान्यभिक्षरन्ति देवो भूत्वा देवानप्येति य एवं विद्वानेतदुपास्ते हस्त्यृषभं सहस्रं ददामीति होवाच जनको वैदेहः स होवाच याज्ञवल्क्यः पिता मेऽमन्यत नाननुशिष्य हरेतेति ॥

7. "So let us hear what any one (of your teachers) may have told you."

"Vidagdha Sakalya told me that the heart was Brahman."

"As one who has had a mother, a father and a teacher to instruct him might say, so did Sakalya tell you that the heart was Brahman, for what can a person achieve who is without a heart ? But did he tell you its abode and its support?"

"No. He did not tell me."

"Then it stands only on one foot, your majesty."

"Do tell us then, O Yajnavalkya".

"The heart is its abode and space its support, and one should meditate on it as the stable."

"What is the nature of stability, O Yajnavalkya?"

The heart itself, your majesty", said he. "The heart, your majesty, is the abode of all things, and the heart, your majesty, is the support of all things, for all things rest in the heart. The heart indeed is the highest Brahman, your majesty. The heart never deserts a person who, knowing thus, meditates on it as such. All beings run to him. Having become a god he joins the gods,"

Janaka, the king of Videha, said, "I shall give you (for this) a thousand cows with a bull as big as an elephant."

Yajnavalkya said, "My father was of opinion that one should not accept a reward from a pupil without having fully instructed him."

८. जनको ह वैदेहः कूर्चादुपावसर्पन्नुवाच नमस्तेऽस्तु याज्ञवल्क्यानु मा शाधीति स होवाच यथा वै सम्राण्महान्तमध्वानमेष्यन्रथं वा नावं वा समाददीतैवमेवैताभिरुपनिषद्भिः समाहितात्माऽस्येवं वृन्दारक आढ्यः सन्नधीतवेद उक्तोपनिषत्क इतो विमुच्यमानः क्व गमिष्यसीति नाहं तद्भगवन्वेद यत्र गमिष्यामीत्यथ वै तेऽहं तद्वक्ष्यामि यत्र गमिष्यसीति ब्रवीतु भगवानिति ॥

8. Janaka, the king of Videha, then coming down from his seat, said, "I bow to you, O Yajnavalkya. Please teach me."

"Your majesty," said he, "as a man who wishes to go on a long journey would secure a chariot or a ship, even so is your mind well furnished with the teachings of the Upanishads. You are likewise honourable and wealthy. You have learnt the Vedas and have been taught the Upanishads. Where then will you go when you are released from this body?"

"I do not know, Sir, where I will go."

"I shall now tell you where you will go."

"Do tell me, Sir."

(N. B.—Yajnavalkya then tells king Janaka in figurative language how man passes from the stage of Vaisvanara to that of Taijasa, and from that of Taijasa to that of Prajna, and from that of Prajna to that of Atman. These stages correspond respectively to the waking state, the dreaming state, the state of deep

sleep and the so-called *turiya* state. See also chapter VI.)

९. स एष नेति नेत्यात्माऽगृह्यो न हि गृह्यतेऽशीर्यो न हि शीर्यतेऽसङ्गो न हि सज्जतेऽसितो न व्यथते न रिष्यत्यभयं वै जनक प्राप्तोऽसीति होवाच याज्ञवल्क्यः ॥

9. "And the Atman can only be described by 'not this, not this.' He is incomprehensible, for he can never be comprehended. He is indestructible, for he cannot be destroyed. He is unattached, for he does not attach himself. He is unfettered, he does not suffer, he does not perish. O Janaka, you have indeed reached this state of fearlessness," thus said Yajnavalkya.

१०. स होवाच जनको वैदेहोऽभयं त्वा गच्छताद्याज्ञवल्क्य यो नो भगवन्नभयं वेदयसे नमस्तेऽस्त्विमे विदेहा अयमहमस्मि ॥

10. Then Janaka, the king of Videha, said, "May fearlessness come to you also, O Yajnavalkya, who make us know the state of fearlessness ! I bow to you. Here are the Videhas and here am I (at your service)."

IX (Up. IV. 3—4.)

१. जनकं ह वैदेहं याज्ञवल्क्यो जगाम स मेने न वदिष्य इत्यथ ह यज्जनकश्च वैदेहो याज्ञवल्क्यश्चाग्निहोत्रे समूदाते तस्मै ह याज्ञवल्क्यो वरं ददौ स ह कामप्रश्नमेव वव्रे तं हास्मै ददौ तं ह सम्राडेव पूर्वं पप्रच्छ ॥

1. Yajnavalkya came to Janaka, the king of Videha. He thought within himself 'I will not talk.' But when formerly Janaka Vaideha and Yajnavalkya had a discussion at an Agnihotra ceremony, Yajnavalkya offered him a boon, and Janaka chose that he might be free

to ask any question he liked He granted it to him. So now His Majesty first asked him:—

२. याज्ञवल्क्य किञ्ज्योतिरयं पुरुष इति । आदित्यज्योतिः सम्राडिति होवाचादित्येनैवायं ज्योतिषास्ते पल्ययते कर्म कुरुते विपल्येतीत्येवमेवैतद्याज्ञवल्क्य ॥

2 "What light does a person here have?"

"He has the light of the sun, your majesty," he replied, "for indeed with the sun as the light one sits, moves about, does one's work and returns"

"Quite so, Yajnavalkya"

३. अस्तमित आदित्ये याज्ञवल्क्य किञ्ज्योतिरेवायं पुरुष इति चन्द्रमा एषास्य ज्योतिर्भवतीति चन्द्रमसैवायं ज्योति षास्ते पल्ययते कर्म कुरुते विपल्येतीत्येवमेवैतद्याज्ञ- वल्क्य ॥

3 "When the sun has set, Yajnavalkya, what light does a person here have?"

"The moon, indeed, is his light, for with the moon as the light one sits, moves about, does one's work and returns"

"Quite so, Yajnavalkya"

४. अस्तमित आदित्ये याज्ञवल्क्य चन्द्रमस्यस्तमिते किञ्ज्यो- तिरेवायं पुरुष इति । अग्निरेवास्य ज्योतिर्भवती- त्यग्निनैवायं ज्योतिषास्ते पल्ययते कर्म कुरुते विपल्येती- त्येवमेवैतद्याज्ञवल्क्य ॥

4. "When the sun has set, Yajnavalkya, and the moon has set, what light does a person here have?"

"The fire, indeed, is his light, for with the fire indeed as the light one sits, moves about, does one's work and returns"

"Quite so, Yajnavalkya"

५. अस्तमित आदित्ये याज्ञवल्क्य चन्द्रमस्यस्तमिते शान्तेऽग्नौ किञ्ज्योतिरेवायं पुरुष इति वागेवास्य ज्योतिर्भवतीति वाचैवायं ज्योतिषास्ते पल्ययते कर्म कुरुते विपल्येतीति तस्माद्वै सम्राडपि यत्र स्वः पाणिर्न विनिर्ज्ञायतेऽथ यत्र वागुच्चरत्युपैव तत्र न्येतीत्येवमेवैतद्याज्ञवल्क्य ॥

5. "When the sun has set, Yajnavalkya, and the moon has set, and the fire has gone out, what light does a person here have?"

"Speech indeed is his light, for with speech indeed as the light one sits, moves about, does one's work and returns. Therefore, your majesty, even where one's own hand cannot be seen, when speech is uttered one goes towards it."

"Quite so, Yajnavalkya."

६. अस्तमित आदित्ये याज्ञवल्क्य चन्द्रमस्यस्तमिते शान्तेऽग्नौ शान्तायां वाचि किञ्ज्योतिरेवायं पुरुष इत्यात्मैवास्य ज्योतिर्भवतीत्यात्मनैवायं ज्योतिषास्ते पल्ययते कर्म कुरुते विपल्येतीति ॥

6. "When the sun has set, Yajnavalkya, and the moon has set, and the fire has gone out and speech is hushed, what light does a person have?"

"The Self indeed is his light, for with the Self indeed as the light one sits, moves about, does one's work and returns."

७. कतम आत्मेति योऽयं विज्ञानमयः प्राणेषु हृद्यन्तर्ज्योतिः पुरुषः स समानः सन्नुभौ लोकावनुसञ्चरति ध्यायतीव लेलायतीव स हि स्वप्नो भूत्वेमं लोकमतिक्रामति मृत्यो रूपाणि ।

7. "Which is the Self?"

"The person who consists of knowledge among

the senses—the light within the heart. Remaining the same he wanders along the two worlds seeming to think and seeming to move about. In dreams he transcends this world—all forms of death.

८. स वा अयं पुरुषो जायमानः शरीरमभिसम्पद्यमानः पाप्मभिः संसृज्यते स उत्क्रामन्म्रियमाणः पाप्मनो विजहाति ॥

8. "Verily this person, by being born and obtaining a body, becomes united with all evils. When he departs, on dying, he leaves the evils behind.

९. तस्य वा एतस्य पुरुषस्य द्वे एव स्थाने भवत इदं च परलोकस्थानं च सन्ध्यं तृतीयं स्वप्नस्थानं तस्मिन्सन्ध्ये स्थाने तिष्ठन्नेते उभे स्थाने पश्यतीदं च परलोकस्थानं च । अथ यथाक्रमोऽयं परलोकस्थाने भवति तमाक्रममाक्रम्योभयान्पाप्मन आनंदांश्च पश्यति स यत्र प्रस्वपित्यस्य लोकस्य सर्वावतो मात्रामपादाय स्वयं विहत्य स्वयं निर्माय स्वेन भासा स्वेन ज्योतिषा प्रस्वपित्यत्रायं पुरुषः स्वयंज्योतिर्भवति ॥

9. "Verily, there are two states for this person—the state of being in this world and the state of being in the other world. There is an intermediate third state—that of being in sleep. In this intermediate state he sees both those states—the one in this world and the other in the other world. Now whatever outfit is required for the other world he obtains it and sees both the evils (of this world) and the joys (of the other world). And when he falls asleep he takes with him the material from the whole world, breaks it and himself builds it up again. He dreams by his own light. In that state the person becomes self-illuminated.

१०. न तत्र रथा न रथयोगा न पन्थानो भवन्त्यथ रथान्रथयोगान्पथः सृजते न तत्रानन्दा मुदः प्रमुदो भवन्त्यथानन्दान्मुदः प्रमुदः सृजते न तत्र वेशान्ताः पुष्करिण्यः स्रवन्त्यो भवन्त्यथ वेशान्तान्पुष्करिणीः स्रवन्तीः सृजते स हि कर्ता । सोऽहं भगवते सहस्रं ददाम्यत ऊर्ध्वं विमोक्षाय ब्रूहीति ॥

10. "There are no chariots there, nor horses yoked to them, nor roads, but he creates for himself chariots, horses and roads. There are no joys there, no pleasures, no delights, but he himself creates joys, pleasures and delights. There are no tanks, no lotus-ponds, no rivers, but he himself creates tanks, lotus-ponds and rivers. He is himself the agent."

"I give you a thousand (cows). Sir, please instruct me further for the sake of my liberation."

११. स वा एष एतस्मिन्सम्प्रसादे रत्वा चरित्वा दृष्ट्वैव पुण्यं च पापं च पुनः प्रतिन्यायं प्रतियोन्याद्रवति स्वप्नायैव स यत्तत्र किञ्चित्पश्यत्यनन्वागतस्तेन भवत्यसङ्गो ह्ययं पुरुष इत्येवमेवैतद्याज्ञवल्क्य सोऽहं भगवते सहस्रं ददाम्यत ऊर्ध्वं विमोक्षायैव ब्रूहीति ॥

11. "Having tasted enjoyment in this state of deep sleep and having roamed about and seen both good and evil he returns again, as he came, to the place from which he started, to dream. Whatever he may have seen there—he is not affected by it, for this person is not attached to anything."

"Just so Yajnavalkya. I give you a thousand (cows). Sir, please instruct me further for the sake of my liberation."

१२. स वा एष एतस्मिन्स्वप्ने रत्वा चरित्वा दृष्ट्वैव पुण्यं च पापं च पुनः प्रतिन्यायं प्रतियोन्याद्रवति बुद्धान्तायैव स यत्तत्र किञ्चित्पश्यत्यनन्वागतस्तेन भवत्यसङ्गो ह्ययं पुरुष इत्येवमेवैतद्याज्ञवल्क्य सोऽहं भगवते सहस्रं ददाम्यत ऊर्ध्वं विमोक्षायैव ब्रूहीति ॥

12. "Having tasted enjoyment in this state of dream and having roamed about and seen both good and evil he returns again, as he came, to the place from which he started—the state of waking. Whatever he may have seen there —he is not affected by it, for this person is not attached to anything."

"Just so, Yajnavalkya. I give you a thousand (cows). Sir, please instruct me further for the sake of my liberation."

१३. स वा एष एतस्मिन्बुद्धान्ते रत्वा चरित्वा दृष्ट्वैव पुण्यं च पापं च पुनः प्रतिन्यायं प्रतियोन्याद्रवति स्वप्नान्तायैव। तद्यथा महामत्स्य उभे कूले अनुसञ्चरति पूर्वं चापरं चैवमेवायं पुरुष एतावुभावन्तावनुसञ्चरति स्वप्नान्तं च बुद्धान्तं च।

13. "Having had enjoyment in this state of waking and having roamed about and seen both good and evil he returns again as he came to the place from which he started—the state of dream.

"As a large fish moves along both banks of a river—the hither and the further—so also this person moves along both these states—the state of dreaming and the state of waking.

१४. तद्यथास्मिन्नाकाशे श्येनो वा सुपर्णो वा विपरिपत्य श्रान्तः संहत्य पक्षौ संलयायैव ध्रियत एवमेवायं पुरुष एतस्मा अन्ताय धावति यत्र सुप्तो न कञ्चन कामं कामयते न कञ्चन स्वप्नं पश्यति ॥

14. "As a falcon or an eagle, having flown around in the sky, becomes weary, folds its wings and is borne to its nest, even so does this person hasten to the state where he desires no desires and sees no dreams.

> १५. तद्वा अस्यतदतिच्छन्दा अपहतपाप्माभयं रूपम्। तद्यथा प्रियया स्त्रिया सम्परिष्वक्तो न बाह्यं किञ्चन वेद नान्तरमेवमेवायं पुरुषः प्रज्ञानेनात्मना सम्परिष्वक्तो न बाह्यं किञ्चन वेद नान्तरं तद्वा अस्यैतदाप्तकाममात्मकाममकामं रूपं शोकान्तरम्॥

15. "This indeed is his true form which is beyond desire, free from evil and without fear.

"Now as a man, when embraced by his beloved wife, knows nothing that is without and nothing that is within, so this person, when embraced by the intelligent Self, knows nothing that is without and nothing that is within. That, indeed, is his true form in which his desires are fulfilled, in which the Self is his only desire, and in which he is without any other desire and free from any sorrow.

> १६. अत्र पिताऽपिता भवति माताऽमाता लोका अलोका देवा अदेवा वेदा अवेदा अत्र स्तेनोऽस्तेनो भवति भ्रूणहाऽभ्रूणहा चाण्डालोऽचाण्डालः पौल्कसोऽपौल्कसः श्रमणोऽश्रमणस्तापसोऽतापसोऽनन्वागतं पुण्येनानन्वागतं पापेन तीर्णो हि तदा सर्वाञ्छोकान्हृदयस्य भवति॥

16. "In that state a father is no father, a mother is no mother, the worlds are no worlds, the gods are no gods and the Vedas are no Vedas. In that state a thief is no thief, a murderer is no murderer, an outcaste is no outcaste, a half-caste is no half-caste, a mendicant is no mendicant, as ascetic is no ascetic. He is not followed by good, he is not followed by evil, for then he has passed beyond all the sorrows of the heart.

१७. यद्वै तन्नपश्यति पश्यन्वै तन्नपश्यति न हि द्रष्टुर्दृष्टेर्विपरिलोपो विद्यतेऽविनाशित्वात् । न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यत्पश्येत् ॥

17. "In that state, while he does not see (with his eyes), he is indeed seeing, though he does not see, for there is no cessation of seeing for the seer, on account of his imperishability. But there is no second, nothing else different from him that he could see.

१८. यद्वै तन्न जिघ्रति जिघ्रन्वै तन्न जिघ्रति न हि घ्रातुर्घ्रातेर्विपरिलोपो विद्यतेऽविनाशित्वात् । न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यज्जिघ्रेत् ॥

18. "In that state, while he does not smell, he is indeed smelling, though he does not smell, for there is no cessation of smelling for the smeller, on account of his imperishability. But there is then no second, nothing else different from him that he could smell.

१९. यद्वै तन्न रसयते रसयन्वै तन्न रसयते न हि रसयितू रसयतेर्विपरिलोपो विद्यतेऽविनाशित्वात् । न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यद्रसयेत् ॥

19. "In that state, while he does not taste, he is indeed tasting, though he does not taste, for there is no cessation of tasting for the taster on account of his imperishability. But there is then no second, nothing else different from him that he could taste.

२०. यद्वै तन्न वदति वदन्वै तन्न वदति न हि वक्तुर्वक्तेर्विपरिलोपो विद्यतेऽविनाशित्वात् न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यद्वदेत् ॥

20. "In that state, while he does not speak, he is indeed speaking, though he does not speak, for there

is no cessation of speaking for the speaker, on account of his imperishability. But there is then no second, nothing else different from him that he could speak to.

> २१. यद्वै तन्न शृणोति शृण्वन्वै तन्न शृणोति न हि श्रोतुः श्रुतेर्विपरिलोपो विद्यतेऽविनाशित्वान्न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यच्छृणुयात् ॥

21. "In that state, while he does not hear, he is indeed hearing, though he does not hear, for there is no cessation of hearing for the hearer, on account of his imperishability. But there is then no second, nothing else different from him that he could hear.

> २२. यद्वै तन्न मनुते मन्वानो वै तन्न मनुते न हि मन्तुर्मतेर्विपरिलोपो विद्यतेऽविनाशित्वान्न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यन्मन्वीत ॥

22. "In that state, while he does not think, he is indeed thinking, though he does not think, for there is no cessation of thinking for the thinker, on account of his imperishability. But there is then no second, nothing else different from him that he could think of.

> २३. यद्वै तन्न स्पृशति स्पृशन्वै तन्न स्पृशति न हि स्प्रष्टुः स्पृष्टेर्विपरिलोपो विद्यतेऽविनाशित्वान्न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यत्स्पृशेत् ॥

23. In that state while he does not touch, he is indeed touching, though he does not touch, for there is no cessation of touching for the toucher on account of his imperishability. But then there is no second, nothing else different from him that he could touch.

२४. यद्वै तन्न विजानाति विजानन्वै तन्न विजानाति न हि विज्ञातुर्विज्ञातेर्विपरिलोपो विद्यतेऽविनाशित्वान्न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यद्विजानीयात् ॥

24 "In that state, while he does not know, he is indeed knowing, though he does not know, for there is no cessation of knowing for the knower, on account of his imperishability But there is then no second, nothing else different from him that he could know

२५. यत्र वा अन्यदिव स्यात्तत्रान्योऽन्यत्पश्येदन्योऽन्यज्जिघ्रेदन्योऽन्यद्रसयेदन्योऽन्यद्वदेदन्योऽन्यच्छृणुयादन्योऽन्यन्मन्वीतान्योऽन्यत्स्पृशेदन्योऽन्यद्विजानीयात् ॥

25 "When there is, as it were, another, then one could see another, one could smell another, one could speak to another, one could hear another, one could think of another, one could touch another, one could know another.

२६ सलिल एको द्रष्टाऽद्वैतो भवति। एष ब्रह्मलोकः सम्राडिति हैनमनुशशास याज्ञवल्क्य एषास्य परमा गतिरेषास्य परमा सम्पदेषोऽस्य परमो लोक एषोऽस्य परम आनन्द एतस्यैवानन्दस्यान्यानि भूतानि मात्रामुपजीवन्ति ॥

26 "An ocean is that one seer, without any duality. This is the world of Brahman, O King" Thus did Yajnavalkya teach him "This is his highest goal, this is his highest treasure, this is his highest world, this is his highest bliss All other creatures live on a fragment of this very bliss

२७. स यो मनुष्याणां राद्धः समृद्धो भवत्यन्येषामधिपतिः सर्वैर्मानुष्यकैर्भोगैः सम्पन्नतमः स मनुष्याणां परम आनन्दोऽथ ये शतं मनुष्याणामानन्दाः स एकः पितॄणां

जितलोकानामानन्दोऽथ ये शतं पितृणां जितलोकाना-
मानन्दाः स एको गन्धर्वलोक आनन्दोऽथ ये शतं
गन्धर्वलोक आनन्दाः स एकः कर्मदेवानामानन्दो
ये कर्मणा देवत्वमभिसम्पद्यन्तेऽथ ये शतं कर्म-
देवानामानन्दाः स एक आजानदेवानामानन्दो यश्च
श्रोत्रियोऽवृजिनोऽकामहतोऽथ ये शतमाजानदेवानामा-
नन्दाः स एकः प्रजापतिलोक आनन्दो यश्च श्रोत्रियोऽ
वृजिनोऽकामहतोऽथ ये शतं प्रजापतिलोक आनन्दाः
स एको ब्रह्मलोक आनन्दो यश्च श्रोत्रियोऽवृजिनोऽ
कामहतोऽथैष एव परम आनन्द एष ब्रह्मलोकः
सम्राडिति होवाच याज्ञवल्क्यः सोऽहं भगवते सहस्रं
ददाम्यत ऊर्ध्वं विमोक्षाय ब्रूहीत्यत्र ह याज्ञवल्क्यो
बिभयाञ्चकार मेधावी राजा सर्वेभ्यो माऽन्तेभ्य उदरौ-
त्सीदिति ॥

27. "If a man is healthy, wealthy and lord of others and lavishly provided with all human enjoyments—that is the highest bliss of men.

"This human bliss made a hundredfold makes one unit of the bliss of the Pitris who have won their world.

"The bliss of these Pitris, who have won their world, made a hundredfold, makes one unit of the bliss of the Gandharva world.

"The bliss of the Gandharva world made a hundredfold makes one unit of the bliss of the gods who gain their divinity by meritorious works.

"The bliss of these gods by merit, made a hundredfold, makes one unit of the gods by birth, as well as of one who is well versed in the Vedas, who is without sin and who is not overcome by desire.

"The bliss of the gods by birth, made a hundredfold, makes one unit of the bliss in the world of Praja-

pati, as well as of one who is well versed in the Vedas, who is without sin and who is not overcome by desire.

"The bliss in the world of Prajapati, made a hundredfold, makes one unit of the bliss of Brahman, as well as of one who is well versed in the Vedas, who is without sin, and who is not overcome by desire. This is the highest bliss. This is the world of Brahman, O King." Thus spoke Yajnavalkya.

"I give you a thousand cows. Sir, please instruct me further, for the sake of my liberation."

At this Yajnavalkya was afraid that that intelligent king might drive him to the end of his convictions.

(However he continued:—)

> २८. तद्यथाऽनः सुसमाहितमुत्सर्जद्यायादेवमेवायं शारीर आत्मा प्राज्ञेनात्मनाऽन्वारूढ उत्सर्जन्याति यत्रैतदूर्ध्वोच्छ्वासी भवति ॥

28. "Just as a heavily loaded cart moves creaking, even so does this corporeal self, presided over by the intelligent Self, move along groaning when a man is about to breathe his last.

> २९. स यत्रायमणिमानं न्येति जरया वोपतपता वाऽणिमानं निगच्छति तद्यथाम्रं वोदुम्बरं वा पिप्पलं वा बन्धनात्प्रमुच्यत एवमेवायं पुरुष एभ्योऽङ्गेभ्यः सम्प्रमुच्य पुनः प्रतिन्यायं प्रतियोन्याद्रवति प्राणायैव ॥

29. "When the body grows weak through old age or through illness, the person after separating himself from his organs, as a mango or a fig or a Pippala fruit separates itself from its stalk, hastens back again, as he came, to the place from which he started—to new life.

absence of righteousness. It consists of all things. This is what is meant by saying that it 'consists of this and consists of that.'

३३. यथाकारी यथाचारी तथा भवति साधुकारी साधुर्भवति पापकारी पापोभवति पुण्यः पुण्येन कर्मणा भवति पापः पापेन ॥

33. "According as a man acts, according as a man conducts himself, so does he become. The doer of good becomes good; the doer of evil become evil. One becomes virtuous by virtuous action and sinful by sinful action.

३४. अथो खल्वाहुः काममय एवायं पुरुष इति स यथाकामो भवति तत्क्रतुर्भवति यत्क्रतुर्भवति तत्कर्म कुरुते यत्कर्म कुरुते तदभिसम्पद्यते ॥

34. "Some say that a man is made of desires only (and not of acts). But as his desire, so is his will; as his will, so is the deed he does; and whatever deed he does—that he will reap.

३५. तदेष श्लोको भवति । तदेव सक्तः सहकर्मणैति लिङ्गं मनो यत्र निषक्तमस्य । प्राप्यान्तं कर्मणस्तस्य यत्किञ्चेह करोत्ययं । तस्माल्लोकात्पुनरैत्यस्मै लोकाय कर्मण इति नु कामयमानोऽथाकामयमानो योऽकामो निष्काम आप्तकामो आत्मकामो न तस्य प्राणा उत्क्रामन्ति ब्रह्मैव सन्ब्रह्माप्येति॥

35. On this there is the following verse :—

'To whatever object a man's mind is attached, to that goes his inner self with the deed, being attached to it alone. After exhausting the results of whatever works he did in this world he comes back from that world to this for work again.'

"So much for the man who desires. But as to the man who does not desire, who is without desire, who is freed from desire, whose desire is satisfied, whose desire is the Self only—his vital spirits do not depart elsewhere. Being Brahman he goes to Brahman.

३६. तदेष श्लोको भवति। यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः। अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुत इति। तद्यथाऽहिनिर्ल्वयनी वल्मीके मृता प्रत्यस्ता शयीतैवमेवेदं शरीरं शेतेऽथायमशरीरोऽमृतः प्राणो ब्रह्मैव तेज एव। सोऽहं भगवते सहस्रं ददामीति होवाच जनको वैदेहः॥

36. "On this there is the following verse :—

'When all the desires that dwell in the heart are cast away—then does the mortal become immortal, then does he become Brahman even here.'

"Just as the slough of a snake lies on an anthill, dead and cast away, even so lies this body. But this disembodied immortal spirit is Brahman only, is light only."

Then Janaka, the king of Videha, said, "Sir, I give you a thousand (cows)".

३७. स वा एष महानज आत्मा योऽयं विज्ञानमयः प्राणेषु य एषोऽन्तर्हृदय आकाशस्तस्मिञ्छेते सर्वस्य वशी सर्वस्येशानः सर्वस्याधिपतिः स न साधुना कर्मणा भूयान्नो एवासाधुना कनीयानेष सर्वेश्वर एष भूताधिपतिरेष भूतपाल एष सेतुर्विधरण एषां लोकानामसम्भेदाय तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेनैतमेव विदित्वा मुनिर्भवति। एतमेव प्रव्राजिनो लोकमिच्छन्तः प्रव्रजन्ति। एतद्ध स्म वै तत्पूर्वे विद्वांसः प्रजां न कामयन्ते किं प्रजया करिष्यामो येषां नोऽयमा-

त्माऽयं लोक इति ते ह स्म पुत्रैषणायाश्च वित्तैषणायाश्च
लोकैषणायाश्च व्युत्थायाथ भिक्षाचर्यं चरन्ति या ह्येव पुत्रैष-
णा सा वित्तैषणा या वित्तैषणा सा लोकैषणोभे ह्येते
एषणे एव भवतः ।

37. "He who consists of knowledge among the senses, he is verily the great unborn Self. In the space within the heart lies the controller of all, the lord of all, the ruler of all. He does not become greater by good works, nor smaller by evil works. He is the bank that serves as a boundary to keep the different worlds apart. Him the Brahmanas seek to know by the study of the Vedá, by sacrifices, by gifts, by penance, by fasting. On knowing him only, one becomes an ascetic. Desiring him only as their world, mendicants leave their homes. It is because they know this that the sages of old did not wish for offspring. What shall we do with offspring, they said,—we who have attained this Self, this World ? And they, having risen above the desire for sons, the desire for wealth, the desire for worlds, wander about as mendicants. For the desire for sons is the desire for wealth, and the desire for wealth is the desire for worlds. Both these are indeed desires only.

३८. स एष नेति नेत्यात्माऽगृह्यो न हि गृह्यतेऽशीर्यो न हि
शीर्यतेऽसङ्गो न हि सज्यतेऽसितो न व्यथते न रिष्यत्ये-
तमु हैवैते न तरत इत्यतः पापमकरवमित्यतः कल्याण-
मकरवमित्युभे उ हैवैष एते तरति नैनं कृताकृते तपतः ॥

38. "He, the Self, is 'not this, not this.' He is incomprehensible, for he can never be comprehended. He is indestructible, for he cannot be destroyed. He

is unattached, for he does not attach himself. He is unfettered ; He does not suffer ; He is not injured.

"He who knows this—him these two thoughts do not overcome, viz., 'for this season I have done evil, for this reason I have done good.' He overcomes both. Things done and things left undone do not trouble him.

३९. तदेतदृचाभ्युक्तं । एष नित्यो महिमा ब्राह्मणस्य न वर्धते कर्मणा नो कनीयान् । तस्यैव स्यात्पदवित्तं विदित्वा न लिप्यते कर्मणा पापकेनेति । तस्मादेवंविच्छान्तो दान्त उपरतस्तितिक्षुः समाहितो भूत्वात्मन्येवात्मानं पश्यति सर्वमात्मानं पश्यति नैनं पाप्मा तरति सर्वं पाप्मानं तरति नैनं पाप्मा तपति सर्वं पाप्मानं तपति विपापो विरजोऽविचिकित्सो ब्राह्मणो भवत्येष ब्रह्मलोकः सम्राडेनं प्रापितोऽसीति होवाच याज्ञवल्क्यः । सोऽहं भगवते विदेहान्ददामि मां चापि सह दास्यायेति ॥

39. "This has been expressed in the following hymn :—

'The eternal glory of the knower of Brahman is not increased by work, nor is it diminished. Therefore one should know the nature of that alone. Having known it, one is not tainted by evil action.'

"Therefore he who knows it as such, having become calm, self-controlled, withdrawn, patient and collected, sees the Self in his own self, sees all in the Self. Evil does not overcome him, he overcomes all evil. Evil does not burn him, he burns all evil. Free from evil, free from taint, free from doubt he becomes a true knower of Brahman. This is the world of Brahman, O King. You have attained it." So said Yajnavalkya.

"Sir, I give you the Videhas and myself also to serve you."

X (Up. V-2.)

१. त्रयाः प्राजापत्याः प्रजापतौ पितरि ब्रह्मचर्यमूषुर्देवा मनुष्या असुराः। उषित्वा ब्रह्मचर्यं देवा ऊचुर्ब्रवीतु नो भवानिति तेभ्यो हैतदक्षरमुवाच द इति व्यज्ञासिष्टा ३ इति व्यज्ञासिष्मेति होचुर्दाम्यतेति न आत्थेत्योमिति होवाच व्यज्ञासिष्टेति ॥

1. The threefold offspring of Prajapati—the gods, men and demons—lived as students with their father Prajapati. Having finished their period of studentship the gods said, "Please instruct us, Sir." To them he uttered the syllable 'Da' and asked, "Do you understand ?" They replied, "We have understood. You said to us 'Damyata—control yourselves'." "Yes", said he. "You have understood."

२. अथ हैनं मनुष्या ऊचुर्ब्रवीतु नो भवानिति तेभ्यो हैतदेवाक्षरमुवाच द इति व्यज्ञासिष्टा ३ इति व्यज्ञासिष्मेति होचुर्दत्तेति न आत्थेत्योमिति होवाच व्यज्ञासिष्टेति ॥

2. Then the men said to him, "Please instruct us, Sir." To them he uttered the syllable 'Da', and asked, "Do you understand ?" They replied, "We have understood. You said to us 'Datta—give'." "Yes", said he, "You have understood."

३. अथ हैनमसुरा ऊचुर्ब्रवीतु नो भवानिति तेभ्यो हैतदेवाक्षरमुवाच द इति व्यज्ञासिष्टा ३ इति व्यज्ञासिष्मेति होचुर्दयध्वमिति न आत्थेत्योमिति होवाच व्यज्ञासिष्टेति ॥

3. Then the demons said to him, "Please instruct us, Sir." To them he uttered the syllable 'Da' and

asked, "Do you understand ?" They replied "We havc understood. You said to us 'Dayadhvam—be compassionate' ". "Yes", said he. "You have understood."

> ४. तदेतदेवैषा दैवी वागनुवदति स्तनयित्नुर्द द द इति दाम्यत दत्त दयध्वमिति तदेतत्त्रयं शिक्षेद्दमं दानं दयामिति ॥

4. The heavenly voice of thunder repeats the same —Da, Da, Da, that is, control yourselves, give to others and be compassionate. Therefore one should practise the same triad—self-control, charity and compassion.

CHAPTER XI

श्वेताश्वतरोपनिषत्

From the Svetasvatara Upanishad

I (Up. I)

१. ओं ब्रह्मवादिनो वदन्ति ॥ किं कारणं ब्रह्म कुतः स्म जाता जीवाम केन क्व च संप्रतिष्ठाः । अधिष्ठिताः केन सुखेतरेषु वर्तामहे ब्रह्मविदो व्यवस्थाम् ॥

1. Those who discourse on Brahman say: What is the cause? Is it Brahman? Whence are we born? By what do we live? Where is our final rest? O ye who know Brahman, tell us, at whose command do we abide in pleasure or pain?

२. कालः स्वभावो नियतिर्यदृच्छा भूतानि योनिः पुरुष इति चिन्त्यम् । संयोग एषां नत्वात्मभावादात्माप्यनीशः सुखदुःखहेतोः ॥

2. Time, one's own nature, necessity, chance, the elements, the female womb, the male energy—should these be considered as the cause? It cannot be their combination either, because of the existence of the soul. But the soul also is powerless in respect of the cause of pleasure and pain.

३. ते ध्यानयोगानुगता अपश्यन्देवात्मशक्तिं स्वगुणैर्निगूढाम् । यः कारणानि निखिलानि तानि कालात्मयुक्तान्यधितिष्ठत्येकः ॥

3. Those who were devoted to meditation and concentration saw the power of God Himself, hidden in

its own qualities. He is the One who presides over all these causes, from 'time' to the 'soul'.

४. सर्वाजीवे सर्वसंस्थे बृहन्ते तस्मिन्हंसो भ्राम्यते ब्रह्मचक्रे।
पृथगात्मानं प्रेरितारं च मत्वा जुष्टस्ततस्तेनामृतत्वमेति॥

4. In this vast cosmic wheel in which all things live and rest the soul flutters about as long as it thinks that it is different from the Mover. But when it is blessed by Him then it gains immortality.

५. उद्गीतमेतत्परमं तु ब्रह्म तस्मिंस्त्रयं सुप्रतिष्ठाक्षरं च। अत्रान्तरं ब्रह्मविदो विदित्वा लीना ब्रह्मणि तत्परा योनिमुक्ताः॥

5. But what is sung (in the Vedas) is the Highest Brahman. In it there is the triad. And it is the firm support, it is the imperishable. The knowers of Brahman, by knowing what is therein, become devoted to it and are merged in Brahman, being freed from birth.

६. संयुक्तमेतत्क्षरमक्षरं च व्यक्ताव्यक्तं भरते विश्वमीशः। अनीशश्चात्मा बध्यते भोक्तृभावाज्ज्ञात्वा देवं मुच्यते सर्वपाशैः॥

6. The Lord supports all this together—the perishable and the imperishable, the manifest and the unmanifest. And the soul, not being a lord, is bound because of its being an enjoyer. But when it knows the Lord it is freed from all fetters.

७. ज्ञाज्ञौ द्वावजावीशनीशावजा ह्येका भोक्तृभोगार्थयुक्ता।
अनन्तश्चात्मा विश्वरूपो ह्यकर्ता त्रयं यदा विन्दते ब्रह्ममेतत्॥

7. There are two unborn ones—the knowing and the unknowing, the one all-powerful and the other powerless. And there is she—another unborn one—connecting the enjoyer and the enjoyed together. And

there is the infinite Self of universal form who is inactive. When one finds out this triad—that is Brahman.

> ८. क्षरं प्रधानममृताक्षरं हरः क्षरात्मानावीशते देव एकः ।
> तस्याभिध्यानाद्योजनात्तत्वभावाद्भूयश्चान्ते विश्वमायानिवृत्तिः ।

8. Perishable is matter, imperishable and immortal is the Lord. He, the only God, rules over both matter and the soul. By meditating on Him, by uniting with Him and becoming one with Him there is in the end complete cessation of the illusion of the world.

> ९. ज्ञात्वा देवं सर्वपाशापहानिः क्षीणैः क्लेशैर्जन्ममृत्युप्रहाणिः ।
> तस्याभिध्यानात्तृतीयं देहभेदे विश्वैश्वर्यं केवल आप्तकामः ॥

9. When that God is known all fetters fall off, sufferings are destroyed and birth and death cease. By meditating on Him there arises, on the dissolution of the body, the third state, that of universal lordship. Being alone, he has his desire fulfilled.

> १०. एतज्ज्ञेयं नित्यमेवाभिसंस्थं नातः परं वेदितव्यं हि किञ्चित् । भोक्ता भोग्यं प्रेरितारं च मत्वा सर्वं प्रोक्तं त्रिविधं ब्रह्ममेतत् ॥

10. The Eternal which dwells in the soul has to be known. Beyond that there is nothing else to be known. By knowing the enjoyer, the object of enjoyment and the Ruler everything has been said. This is the threefold Brahman.

> ११. वह्नेर्यथा योनिगतस्य मूर्तिर्न दृश्यते नैव च लिङ्गनाशः
> स भूय एवेन्धनयोनिगृह्यस्तद्वोभयं प्रणवेन देहे ॥

11. As the form of fire which is latent in the wood is not seen, nor that subtle form destroyed but may be seized again and again from the wood by means of

a drill, so it is in both cases. The Self has to be seized in the body by means of the Pranava (the syllable Aum).

> १२. स्वदेहमरणिं कृत्वा प्रणवं चोत्तरारणिम् ।
> ध्याननिर्मथनाभ्यासाद्देवं पश्येन्निगूढवत् ॥

12. By making one's body the under-stick and the syllable Aum the upper-stick, one can, by practising the drill of meditation, see God like the hidden spark.

> १३. तिलेषु तैलं दधिनीव सर्पिरापः स्रोतस्स्वरणीषु चाग्निः । एवमात्माऽत्मनि गृह्यतेऽसौ सत्येनैनं तपसा योऽनुपश्यति ॥

13. As oil in seeds, as butter in cream, as water in riverbeds, as fire in sticks of wood, so is the Self seized in one's own self, if one looks for Him with truthfulness and penance.

> १४. सर्वव्यापिनमात्मानं क्षीरे सर्पिरिवार्पितम् । आत्मविद्या तपोमूलं तद्ब्रह्मोपनिषत्परं तद्ब्रह्मोपनिषत्परमिति ॥

14. The Self which pervades all things, as butter is contained in milk, and which has its roots in self-knowledge and penance—that is Brahman. That is the highest Upanishad.

II (Up. II)

> १. त्रिरुन्नतं स्थाप्य समं शरीरं हृदीन्द्रियाणि मनसा संनिरुध्य ।
> ब्रह्मोडुपेन प्रतरेत विद्वान्स्रोतांसि सर्वाणि भयावहानि ॥

1. Holding the body steady with its three upper parts (chest, neck and head) erect and drawing his senses together with the mind into his heart, a wise man should cross by means of the boat of Brahman all fearful streams.

२. प्राणान्प्रपीड्येह संयुक्तचेष्टः क्षीणे प्राणे नासिकयो-च्छ्वसीत । दुष्टाश्वयुक्तमिव वाहमेनं विद्वान्मनो धारयेताप्रमत्तः ॥

2. Compressing his breath within the body, let the man who has controlled his movements breathe gently through his nose. Let the wise man vigilantly restrain his mind as he would a chariot yoked with vicious horses.

३. समे शुचौ शर्करावह्निवालुकाविवर्जिते शब्दजलाश्रया-दिभिः। मनोनुकूले न तु चक्षुपीडने गुहानिवाता श्रयणे प्रयोजयेत् ॥

3. Let him practice yoga in a place level and clean, free from pebbles, fire and dust, favourable to thought on account of its sounds, its waters and others, and not painful to the eye—in a sheltered retreat protected from the wind.

४. नीहारधूमार्कानिलानलानां खद्योतविद्युत्स्फटिकाशनीनाम् एतानि रूपाणि पुरःसराणि ब्रह्मण्यभिव्यक्तिकराणि योगे ॥

4. When yoga is being performed the forms which precede the manifestation of Brahman are—fog, smoke, sun, wind, fire, fire-flies, lightnings and a clear moon.

५. पृथ्व्याप्तेजोऽनिलखे समुत्थिते पञ्चात्मके योगगुणे प्रवृत्ते। न तस्य रोगो न जरा न मृत्युः प्राप्तस्य योगाग्निमयं शरीरम् ॥

5. When the five-fold quality of Yoga is produced, arising from earth, water, fire, air and ether—then there is no longer any sickness, no old age or death for him who has obtained a body produced by the fire of yoga.

६. लघुत्वमारोग्यमलोलुपत्वं वर्णप्रसादः स्वरसौष्ठवं च।
गन्धः शुभो मूत्रपुरीषमल्पं योगप्रवृत्तिं प्रथमां वदन्ति॥

6. Lightness, healthiness, steadiness, a clear complexion, a pleasant voice, a sweet smell and slight excretions—these, they say, are the first results of progress in yoga.

७. यथैव बिम्बं मृदयोपलिप्तं तेजोमयं भ्राजते तत्सुधान्तम्।
तद्वात्मतत्त्वं प्रसमीक्ष्य देही एकः कृतार्थो भवते वीतशोकः॥

7. Even as a mirror tarnished by dust shines bright after it has been cleaned, so does an embodied being, when he has seen the nature of the Self, realise oneness, attain his end and become free from sorrow.

८. यदात्मतत्त्वेन तु ब्रह्मतत्त्वं दीपोपमेनेह युक्तः प्रपश्येत्।
अजं ध्रुवं सर्वतत्त्वैर्विशुद्धं ज्ञात्वा देवं मुच्यते सर्वपाशैः॥

8. And when by means of the nature of his own self he sees, as by a lamp, the nature of Brahman—then, having known God, who is unborn, eternal and free from all natures, he is released from all fetters.

९. एषो हि देवः प्रदिशोऽनु सर्वाः पूर्वो ह जातः स उ गर्भे अन्तः। स एव जातः स जनिष्यमाणः प्रत्यङ्जनास्तिष्ठति सर्वतोमुखः॥

9. He indeed is the God who pervades all regions; He is the first-born; and He is within the womb. He has been born and He will be born. He is inside all persons, facing all directions.

१०. यो देवोऽग्नौ योऽप्सु यो विश्वं भुवनमाविवेश।
य ओषधीषु यो वनस्पतिषु तस्मै देवाय नमो नमः॥

10. The God who is in the fire, the God who is in the water, the God who has entered into the whole

world, the God who is in herbs, the God who is in trees—adoration be to that God, adoration to Him !

III (Up. III)

१. य एको जालवानीशत ईशनीभिः सर्वांल्लोकानीशत ईशनीभिः। य एवैक उद्भवे सम्भवे च य एतद्विदुरमृतास्ते भवन्ति ॥

1. He who spreads the net and rules alone by his powers, who rules all the worlds by those powers and who is one and the same, while things arise and continue to be—they who know this become immortal.

२. एको हि रुद्रो न द्वितीयाय तस्थुर्य इमाँल्लोकानीशत ईशनीभिः। प्रत्यङ्जनास्तिष्ठति संचुकोचान्तकाले संसृज्य विश्वा भुवनानि गोपाः ॥

2. There is only one Rudra who rules all the worlds by His powers—there is no second to stand beside Him. He stands behind all creatures, and after creating all the worlds, He the Protector, withdraws them at the end of time

३. विश्वतश्चक्षुरुत विश्वतोमुखो विश्वतो बाहुरुत विश्वतस्पात्। संबाहुभ्यां धमति संपतत्रैर्द्यावाभूमी जनयन् देव एकः ॥

3. The one God, who has his eyes, his faces, his arms and his feet on every side, creating heaven and earth, forges them together with his arms and wings.

४. ततः परं ब्रह्म परं बृहन्तं यथानिकायं सर्वभूतेषु गूढम्। विश्वस्यैकं परिवेष्टितारमीशं तं ज्ञात्वाऽमृता भवन्ति ॥

4. Higher than this is the supreme, infinite Brahman hidden in the bodies of all creatures—the One enveloping the universe. Knowing him to be the Lord one becomes immortal.

५. यस्मात्परं नापरमस्तिकिञ्चिद्यस्मान्नाणीयो न ज्यायोऽस्ति कश्चित्। वृक्ष इव स्तब्धो दिवि तिष्ठत्येकस्तेनेदं पूर्णं पुरुषेण सर्वम् ॥

5. The whole universe is filled by this Purusha, to whom there is nothing superior, from whom there is nothing different, than whom there is nothing smaller or larger and who stands alone fixed like a tree in the sky.

६. ततो यदुत्तरतरं तद्रूपमनामयम्। य एतद्विदुरमृतास्ते भवन्ति अथेतरे दुःखमेवापियन्ति ॥

That which is beyond this world is without form and without suffering. Those who know it become immortal, but others suffer only misery.

७. सर्वाननशिरोग्रीवः सर्वभूतगुहाशयः ।
सर्वव्यापी भगवांस्तस्मात्सर्वगतः शिवः ॥

7. He who is in the faces, the heads and the throats of all, He who dwells in the hearts of all beings and who is all-pervading—He is the Lord and therefore He is the omnipresent Siva.

८. महान्प्रभुर्वै पुरुषः सत्वस्यैष प्रवर्तकः। सुनिर्मलामिमां प्राप्तिमीशानो ज्योतिरव्ययः ॥

8. That person is indeed the great Lord; He is the impeller of the mind for reaching the purest state; He is the Ruler, the Imperishable Light.

९. अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा सदा जनानां हृदये संनिविष्टः
हृदा मनीषा मनसाभिक्लृप्तो य एतद्विदुरमृतास्ते भवन्ति ॥

9. That Person, who is of the measure of a thumb, is the inner self dwelling in the hearts of men, limited by the heart, the understanding and the mind. Those who know this become immortal.

१०. सर्वतः पाणिपादं तत्सर्वतोक्षिशिरोमुखम् ।
सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥

10. Its hands and feet are everywhere, its eyes and heads are everywhere, its ears are everywhere. It stands encompassing all in the world.

११. सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।
सर्वस्य प्रभुमीशानं सर्वस्य शरणं बृहत् ॥

11. Reflecting the qualities of all the senses and yet devoid of all the senses, it is the Lord and the Ruler of all, it is the great refuge of all.

१२. नवद्वारे पुरे देही हंसो लेलायते बहिः ।
वशी सर्वस्य लोकस्य स्थावरस्य चरस्य च ॥

12. The embodied spirit in the city of nine gates sports in the outside world, controlling the whole of it, both the moving and the unmoving.

१३. अपाणिपादो जवनो ग्रहीता पश्यत्यचक्षुः स शृणोत्यकर्णः।
स वेत्ति वेद्यं न च तस्यास्ति वेत्ता तमाहुरग्र्यं पुरुषं महान्तम् ॥

13. Grasping without hands, hasting without feet, He sees without eyes and hears without ears. He knows whatever there is to be known, but of Him there is no one who knows. They call Him the Primal, the Supreme Person.

१४. अणोरणीयान्महतो महीयानात्मा गुहायां निहितोऽस्य जन्तोः। तमक्रतुः पश्यति वीतशोको धातुः प्रसादान्महिमानमीशम् ॥

14. Subtler than the subtle, greater than the great, the Self is hidden in the heart of the creature. By the grace of the Lord one sees Him who is actionless, sees His majesty, and becomes freed from sorrow,

IV (Up. IV)

१. ऋचोऽक्षरे परमे व्योमन्यस्मिन्देवा अधिविश्वे निषेदुः।
यस्तं न वेद किमृचा करिष्यति य इत्तद्विदुरमृतास्ते
भवन्ति ॥

1. He who does not know that indestructible Being of the Rig Veda in which all the gods in the highest heaven reside—of what use is the Rig Veda to him? Those only who know it become immortal.

२. छन्दांसि यज्ञाः क्रतवो व्रतानि भूतं भव्यं यच्च वेदा
वदन्ति । अस्मान्मायी सृजते विश्वमेतत्तस्मिंश्चान्यो
मायया संनिरुद्धः ॥

2. It is out of this (Being) that the Maker sends forth all these—the Vedas, the sacrifices, the rituals, the observances, the past, the future, and all that the Vedas declare. And it is in this that the other (the soul) is bound up through Maya.

३. मायां तु प्रकृतिं विद्यान्मायिनं च महेश्वरम् ।
तस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ॥

3. Know that Nature is Maya and that the wielder of Maya is the Great Lord. This whole world is filled with beings that are parts of Him.

४. यो योनिं योनिमधितिष्ठत्येको यस्मिन्निदं सं च विचैति
सर्वम् । तमीशानं वरदं देवमीड्यं निचाय्येमां शान्ति-
मत्यन्तमेति ॥

4. The One who rules over every single cause, in whom all this comes together and goes asunder again, who is the lord, the bestower of blessings, the adorable God—by discerning Him one attains to the eternal peace.

५. यो देवानां प्रभवश्चोद्भवश्च विश्वाधिपो रुद्रो महर्षिः ।
हिरण्यगर्भं पश्यत जायमानं स नो बुद्ध्या शुभया संयुनक्तु ।

5. He who is the source and support of the gods, the ruler of all, Rudra, the great Seer who beheld the world-soul when it was born—may He endow us with good thoughts !

६. यो देवानामधिपो यस्मिल्लोका अधिश्रिताः ।
य ईशोऽस्य द्विपदश्चतुष्पदः तस्मै देवाय हविषा विधेम ॥

6. He who is the sovereign of the gods and in whom the worlds rest, he who rules over all two-footed and four-footed creatures—to that God let us offer our oblations.

७. सूक्ष्मातिसूक्ष्मं कलिलस्य मध्ये विश्वस्य स्रष्टारमनेकरूपं ।
विश्वस्यैकं परिवेष्टितारं ज्ञात्वा शिवं शान्तिमत्यन्तमेति ॥

7. He who is subtler than the subtle, who in the midst of chaos has created all things of manifold forms, who alone envelops everything—by knowing Him as the auspicious Lord one attains peace for ever.

८. स एव कालो भुवनस्य गोप्ता विश्वाधिपः सर्वभूतेषु गूढः
यस्मिन्युक्ता ब्रह्मर्षयो देवताश्च तमेवं ज्ञात्वा मृत्यु-
पाशांश्छिनत्ति ॥

8. He is indeed the guardian of this world in time, the Lord of all, hidden in all things. In Him are united the seers of Brahman as well as the gods. By knowing Him one cuts the cords of death.

९. घृतात्परं मण्डमिवातिसूक्ष्मं ज्ञात्वा शिवं सर्वभूतेषु गूढम् ॥
विश्वस्यैकं परिवेष्टितारं ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥

9. The blessed Lord who is hidden in all beings who is exceedingly fine like the film over melted butter, the God who alone pervades the universe—by knowing Him one is freed from all bonds.

> १०. एष देवो विश्वकर्मा महात्मा सदा जनानां हृदये संनिविष्टः।
> हृदा मनीषा मनसाऽभिक्लृप्तो य एतद्विदुरमृतास्ते भवन्ति ॥

10. That God who is the maker of all things, the great Self always dwelling in the heart of man, is limited by the heart, the understanding and the mind. They who know it become immortal.

> ११. यदाऽतमस्तन्न दिवा न रात्रिः न सन्नचासच्छिव एव केवलः। तदक्षरं तत्सवितुर्वरेण्यं प्रज्ञा च तस्मात्प्रसृता पुराणी ॥

11. When the darkness is gone, then there is neither day nor night, neither being nor non-being. The blessed Lord (Siva) alone is there. That is the eternal, the adorable light of Savitr, and from that has proceeded the ancient wisdom.

> १२. नैनमूर्ध्वं न तिर्यञ्चं न मध्ये परिजग्रभत्।
> न तस्य प्रतिमा अस्ति यस्य नाम महद्यशः ॥

12. No one has grasped him above or across or in the middle. There is none equal to Him whose name is Great Glory.

> १३. न संदृशे तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्चनैनम्।
> हृदा हृदिस्थं मनसा य एनमेवं विदुरमृतास्ते भवन्ति ॥

13. His form cannot be seen; no one sees Him with the eye. Those who through the heart and the mind know Him who is abiding in the heart become immortal.

१४. अजात इत्येवं कश्चिद्भीरुः प्रपद्यते ।
रुद्र यत्ते दक्षिणं मुखं तेन मां पाहि नित्यम् ॥

14. "Thou art the unborn"—with these words one approaches Thee trembling. O Rudra, may Thy gracious face protect me for ever !

V (Up. V)

१. द्वे अक्षरे ब्रह्मपरे त्वनन्ते विद्याविद्ये निहिते यत्र गूढे ।
क्षरं त्वविद्या ह्यमृतं तु विद्या विद्याविद्ये ईशते यस्तु सोऽन्यः ॥

1. In the imperishable, infinite and highest Brahman are hidden the two—knowledge and ignorance. Ignorance is perishable, while knowledge is immortal. But he who controls both knowledge and ignorance is another.

२. यो योनिं योनिमधितिष्ठत्येको विश्वानि रूपाणि योनीश्च सर्वाः । ऋषिं प्रसूतं कपिलं यस्तमग्रे ज्ञानैर्बिभर्ति जायमानं च पश्येत् ॥

2. It is He who, being one only, rules over every single source, rules over all forms and over all causes. It is He who in the beginning bears in His thoughts and beholds, when born, the fiery seer.

३. एकैकं जालं बहुधा विकुर्वन्नस्मिन्क्षेत्रे संहरत्येष देवः
भूयः सृष्ट्वा पतयस्तथेशः सर्वाधिपत्यं कुरुते महात्मा ॥

3. That God, after spreading out one net after another in various ways, withdraws them again into their own ground. The Lord, the great Self, having further created His chiefs, exercises His lordship over them all.

४. सर्वा दिश ऊर्ध्वमधश्च तिर्यक्प्रकाशयन्भ्राजते यद्वनड्वान्।
एवं स देवो भगवान्वरेण्यो योनिस्वभावानधितिष्ठत्येकः॥

4. Even as the sun shines, lighting up all regions—above, below and across—so does that one God, glorious and adorable, rule over all creatures born from the womb.

५. यच्च स्वभावं पचति विश्वयोनिः पाच्यांश्च सर्वान्परिणामयेद्यः। सर्वमेतद्विश्वमधितिष्ठत्येको गुणांश्च सर्वान्विनियोजयेद्यः॥

5. He is the source of all, developing each according to its nature and bringing into maturity all that can be developed. He is the one who distributes all qualities and rules over the whole world.

६. यद्वेदगुह्योपनिषत्सु गूढं तद्ब्रह्मा वेदयते ब्रह्मयोनिम्।
पूर्वं देवा ऋषयश्च तद्विदुस्ते तन्मया अमृता वै बभूवुः॥

6. That which is hidden in the mystic Upanishads of the Veda—Brahma knows it is the source of himself. The gods and seers of old who knew it came to partake of its nature and became immortal.

७. गुणान्वयो यः फलकर्मकर्ता कृतस्य तस्यैव स चोपभोक्ता। स विश्वरूपस्त्रिगुणस्त्रिवर्त्मा प्राणाधिपः सञ्चरति स्वकर्मभिः।

7. But he who is endowed with qualities and is the doer of deeds which are to bear fruit—he indeed enjoys the reward of whatever he has done. Led by the three qualities and assuming all forms, and following the three paths, he, being the lord of his own life, migrates according to his own works.

८. अङ्गुष्ठमात्रो रवितुल्यरूपः सङ्कल्पाहङ्कारसमन्वितो यः ।
बुद्धेर्गुणेनात्मगुणेन चैव आराग्रमात्रोप्यपरोऽपि दृष्टः ॥

8. He is of the size of a thumb, but brilliant like the sun. He is endowed with a will and self-consciousness. With the qualities of mind and the qualities of the body he is seen small like the point of a goad.

९. वालाग्रशतभागस्य शतधा कल्पितस्य च ।
भागो जीवः स विज्ञेयः स चानन्त्याय कल्पते ॥

9. This living soul is to be known as a part of the hundredth part of the point of a hair divided a hundredfold, and yet it is potentially infinite.

१०. नैव स्त्री न पुमानेष न चैवायं नपुंसकः ।
यद्यच्छरीरमादत्ते तेन तेन स युज्यते ॥

10. It is neither female nor male, nor yet is it neuter. Whatever body it takes, with that it is joined.

११. सङ्कल्पनस्पर्शनदृष्टिमोहैर्ग्रासांबुवृष्ट्यात्मविवृद्धिजन्म ।
कर्मानुगान्यनुक्रमेण देही स्थानेषु रूपाण्यभिसंप्रपद्यते ॥

11. The embodied soul has its birth and development determined by its thought, touch, sight and passions, as well as by the food and drink that have been poured in. According to its deeds it successively assumes various forms in various places.

१२. स्थूलानि सूक्ष्माणि बहूनि चैव रूपाणि देही स्वगुणैर्वृणोति । क्रियागुणैरात्मगुणैश्च तेषां संयोगहेतुरपरोपि दृष्टः ॥

12. According to its own qualities the embodied soul chooses many shapes—gross or subtle. Having

itself caused its union with them it is seen as another, through the qualities of those bodies as well as of their acts.

१३. अनाद्यनन्तं कलिलस्य मध्ये विश्वस्य स्रष्टारमनेकरूपम् ।
विश्वस्यैकं परिवेष्टितारं ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥

13. He who has neither beginning nor end, who in the midst of chaos has created all things and who, having many forms, pervades alone the universe—knowing Him one is freed from all fetters.

१४. भावग्राह्यमनीडाख्यं भावाभावकरं शिवम् ।
कलासर्गकरं देवं ये विदुस्ते जहुस्तनुम् ॥

14. He who is to be grasped by the mind, who is said to be incorporeal, who makes alike existence and non-existence—that blessed God, the Maker of creation and its parts—those who know Him have left their bodies behind.

VI (Up. VI)

१. स्वभावमेके कवयो वदन्ति कालं तथान्ये परिमुह्यमानाः ।
देवस्यैष महिमा तु लोके येनेदं भ्राम्यते ब्रह्मचक्रम् ॥

1. Some wise men, being deluded, speak of Nature (as the first Cause), others likewise of Time. But it is by the power of God that this cosmic wheel is made to turn.

२. येनावृतं नित्यमिदं हि सर्वं ज्ञः कालकालो गुणी सर्वविद्यः ।
तेनेशितं कर्म विवर्तते ह पृथिव्यप्तेजोनिलखानि चिन्त्यम् ॥

2. He who always envelops this world, who is the knower and the author of time, who is the possessor

of qualities and of all knowledge—it is by His command that this work of creation unfolds itself—that which is regarded as earth, water, fire, air and ether.

> ३. न तस्य कार्यं करणं च विद्यते न तत्समश्चाभ्यधिकश्च दृश्यते । परास्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञान-बलक्रिया च ॥

3. There is no action and no organ of His to be found. There is not seen His equal or His better. His high power is revealed, indeed, in various ways, and the working of His knowledge and strength is inherent in Him.

> ४. न तस्य कश्चित्पतिरस्ति लोके न चेशिता नैव च तस्य लिङ्गम् । स कारणं करणाधिपाधिपो न चास्य कश्चिज्जनिता न चाधिपः ॥

4. There is no master of His in the world, no ruler and not even a sign of Him. He is the cause, the Lord of the powers that rule the sense-organs, and there is for Him neither a parent nor a lord.

> ५. एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा । कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणश्च ॥

5. He is the one God hidden in all beings and pervading all things; He is the self within all creatures, the ordainer of all deeds, the dweller in all beings, the witness, the knower, the Alone, the One who is devoid of all qualities.

> ६. एको वशी निष्क्रियाणां बहूनामेकं बीजं बहुधा यः करोति । तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां सुखं शाश्वतं नेतरेषाम् ॥

6. He is the one controller of the inactive many; He makes the one seed manifold. The wise who perceive Him abiding in their self—to them belongs eternal happiness, not to others.

७. नित्यो नित्यानां चेतनश्चेतनानामेको बहूनां यो विदधाति कामान्। तत्कारणं सांख्ययोगाधिगम्यं ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥

7. He is the eternal among the eternals, the intelligent among the intelligences, the one among the many, who fulfils their desires. He is the cause which is to be apprehended through discrimination and discipline. By knowing that God one is freed from all fetters.

८. यदा चर्मवदाकाशं वेष्टयिष्यन्ति मानवाः।
तदा देवमविज्ञाय दुःखस्यान्तो भविष्यति ॥

8. It is only when men shall be able to roll up the sky like a hide that there will be an end to sorrow without knowing God.

९. तपः प्रभावाद्देवप्रसादाच्च ब्रह्म ह श्वेताश्वतरोऽथ विद्वान्।
अत्याश्रमिभ्यः परमं पवित्रं प्रोवाच सम्यगृषिसंघजुष्टम्।

9. Through the power of his penance and through the grace of God the wise Svetasvatara has thus truly proclaimed the highest and holiest Brahman to the advanced ascetics, as approved by the assembly of sages.

१०. वेदान्ते परमं गुह्यं पुराकल्पे प्रचोदितम्।
नाऽप्रशान्ताय दातव्यं नाऽपुत्रायाशिष्याय वा पुनः ॥

10. This highest mystery in the Vedanta delivered in a former age should not be imparted to anyone

whose passions have not been subdued, nor again to one who is not a son or a pupil.

११. यस्य देवे परा भक्तिः यथा देवे तथा गुरौ। तस्यैते कथिता ह्यर्थाः प्रकाशन्ते महात्मनः ॥ प्रकाशन्ते महात्मन इति ॥

11. When these subjects are taught to a high-souled person who feels the highest devotion to God and to his Guru as to God himself—then will they shine forth, then will they shine forth indeed.

CHAPTER XII

MISCELLANEOUS PASSAGES

1

असतो मा सद्गमय ॥ तमसो मा ज्योतिर्गमय ॥
मृत्योर्माऽमृतं गमय ॥

Lead me from the unreal to the Real! Lead me from darkness to Light! Lead me from death to Immortality!

(Brihad Up.)

2

वायुरनिलममृतमथेदं भस्मान्तं शरीरम् ।
ओं क्रतो स्मर कृतं स्मर क्रतो स्मर कृतं स्मर ॥
अग्ने नय सुपथा राये अस्मान्विश्वानि देव वयुनानि विद्वान् ।
युयोध्यस्मज्जुहुराणमेनो भूयिष्ठां ते नमउक्तिं विधेम ॥

May my breath enter into the immortal breath! And then may my body end in ashes! O Mind, remember, remember thy deeds! O Mind, remember, remember thy deeds!

O Agni, O God who knowest all things, lead us to prosperity along the auspicious path. Take away from us all crooked evil, and we shall offer many prayers to thee.

(Isa-Up.)

3

य एको वर्णो बहुधा शक्तियोगाद्वर्णाननेकान्निहितार्थो दधाति । विचैति चान्ते विश्वमादौ स देवः स नो बुद्धया संयुनक्तु ॥ तदेवाग्निस्तदादित्यस्तद्वायुस्तदु चन्द्रमाः । तदेव शुक्रं तद्ब्रह्म तदापस्तत्प्रजापतिः ॥

त्वं स्त्री त्वं पुमानसि त्वं कुमार उत वा कुमारी ।
त्वं जीर्णो दण्डेन वञ्चसि त्वं जातो भवसि विश्वतोमुखः ॥
नीलः पतङ्गो हरितो लोहिताक्षस्तडिद्गर्भ ऋतवः समुद्राः ।
अनादिमत्त्वं विभुत्वेन वर्तसे यतो जातानि भुवनानि विश्वा ॥

He who is one and without any colour, but who by means of His power produces many colours for a purpose which is hidden and in whom the universe is gathered both in the beginning and at the end—may He endow us with good thoughts !

That indeed is fire, that is the sun, that is the wind and that is the moon. That is the starry firmament. That is Brahma. That is the waters. And that is Prajapati.

Thou art woman, thou art man, thou art the youth and the maiden too. Thou, as an old man, dost totter along on thy staff. Thou art born with thy face turned everywhere.

Thou art the dark-blue bee, thou art the green parrot with red eyes. Thou art the cloud with lightning in its womb. Thou art the seasons and the seas. Thou art without beginning. Thou art infinite, and from Thee are all worlds born.

(Svet. Up.)

4

ओं । आप्यायन्तु ममाङ्गानि वाक्प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च । सर्वाणि सर्वं ब्रह्मोपनिषदं माहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोदनिराकरणमस्त्वनिराकरणं मेऽस्तु तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ॥ ओं शान्तिः । शान्तिः । शान्तिः ॥

Vigorous may my limbs grow, and so also my speech, breath, sight and hearing, and my strength and all my senses.

All is Brahman taught in the Upanishads. May I never discard Brahman! May Brahman never discard me! May there be no discarding, may there be no discarding of me!

Those truths that are taught in the Upanishads may they live in me who am devoted to the Atman!

(Kena Up.)

5

ओं । सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्विनावधीतमस्तु । मा विद्विषावहै ॥

May He protect both of us! May He be pleased with both of us! May we work together vigorously! May our studies make us illumined! May there be no dislike between us!

(Katha Up.)

6

ओ भद्रं कर्णेभिः शृणुयाम देवाः भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरङ्गैस्तुष्टवांसस्तनूभिः व्यशेम देवहितं यदायुः ॥
स्वस्ति न इन्द्रो वृद्धश्रवाः । स्वस्ति नः पूषा विश्ववेदाः
स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः । स्वस्ति नो बृहस्पतिर्दधातु ॥

May we, O gods, hear with our ears what is good! May we, O revered ones, see with our eyes what is good! May we, with our bodies strong of limb, enjoy the life that is allotted to us by the gods, offering praise unto them!

May Indra of increasing glory bestow on us prosperity! May Pushan, who knows all, bestow on us

prosperity ! May Tarkshya whose path is free, bestow on us prosperity ! May Brihaspati bestow on us prosperity !

(Prasna Up.)

7

ओं ॥ शं नो मित्रः शं वरुणः ॥ शं नो भवत्यर्यमा ॥ शं न इन्द्रो बृहस्पतिः ॥ शं नो विष्णुरुरुक्रमः ॥ नमो ब्रह्मणे ॥ नमस्ते वायो ॥ त्वमेव प्रत्यक्षं ब्रह्मासि ॥ त्वामेव प्रत्यक्षं ब्रह्म वदिष्यामि ॥ ऋतं वदिष्यामि ॥ सत्यं वदिष्यामि ॥ तन्मामवतु ॥ तद्वक्तारमवतु ॥ अवतु माम् ॥ अवतु वक्तारम् ॥

May Mitra be propitious to us ! May Varuna be propitious ! May Aryàvan be propitious to us ! May Indra and Brihaspati be propitious to us ! May Vishnu of wide steps be propitious to us ! Salutation to Brahma ! Salutation to thee, O Vayu ! Thou art indeed the perceptible Brahman ! Of thee, the perceptible Brahman, will I speak. I will speak of the right, I will speak of the true. May that protect me ! May that protect the speaker ! May it protect me ! May it protect the speaker !

(Tait. Up.)

8

वाङ् मे मनसि प्रतिष्ठिता मनो मे वाचि प्रतिष्ठितमाविरावीर्म एधि । वेदस्य म आणीस्थः श्रुतं मे मा प्रहासीरनेनाधीतेनाहोरात्रान्संदधामि । ऋतं वदिष्यामि । सत्यं वदिष्यामि । तन्मामवतु । तद्वक्तारमवतु । अवतु मां । अवतु वक्तारम् ॥

My speech is well established in my mind, and my mind is well established in my speech. O manifest one, be thou manifest to me, and fix the Veda in me. Let

not what I learnt go away from me. By what I have learnt, I maintain days and nights. I will speak of the right. I will speak of the true. May that protect me! May that protect the speaker! May it protect me! May it protect the speaker!

(Ait. Up.)

9

ओं । पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

Full is that, and full is this. Out of the full comes the full. When from the full, the full is taken, the full itself remains.

(Isa-Up.)

10

यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै तं ह देवमात्मबुद्धिप्रकाशं मुमुक्षुर्वै शरणमहं प्रपद्ये ॥
निष्कलं निष्क्रियं शान्तं निरवद्यं निरञ्जनम् ।
अमृतस्य परं सेतुं दग्धेन्धनमिवानलम् ॥

The God who first created the Creator and delivered to Him the Vedas, He who is without parts, without activity, ever tranquil and who is without any lapse or taint, who is like a fire that has consumed its fuel and who is the highest bridge to immortality—in that God, who is lighted by His own thought, I take refuge, seeking liberation.

(Svet. Up.)

11

तद्यदि तमाहुरमुं यजामुं यजेत्येकैकं देवमेतस्यैव सा विसृष्टिः एष उ ह्येव सर्वे देवाः ॥

When people say 'Sacrifice to this god, sacrifice to that god'—each god is only His manifestation. He is all the gods.

(Brihad. Up.)

12

अहं वृक्षस्य रेरिव ॥ कीर्तिः पृष्ठं गिरेरिव ॥ ऊर्ध्व पवित्रो वाजिनीवस्वमृतमस्मि ॥ द्रविणं सवर्चसम् ॥ सुमेधा अमृतो क्षितः ॥ इति त्रिशङ्कोर्वेदानुवचनम् ॥

"I am the mover of the world-tree. My fame is like a mountain peak. The exalted One has made me pure as the sun. I am the immortal One. I am a shining treasure. I am wise, immortal, indestructible." Such was Trisanku's meditation on the Veda.

(Tait. Up.)

NOTES

From the Isa-Upanishad

1. *Through such renunciation*—namely, that everything belongs to God.

For whose is wealth?—This is an alternative interpretation suggested by Sankara. The text is usually interpreted as 'Do not covet another man's wealth'. But this gives a rather weak ending to a mantra which begins so magnificently.

2. The Gita doctrine of Karma Yoga is anticipated here.

9. The words *avidya* and *vidya* in this and the following two mantras are interpreted by Sankara to mean *karma* and *upasana* respectively—that is, performance of rites and the knowledge of the deities worshipped.

11. According to Sankara, again, death here means activity and knowledge prompted by Nature, and immortality means union with the deities worshipped. He thinks that in these mantras *vidya* cannot mean *jnana* or the highest knowledge, because *jnana* cannot be said to lead to 'greater darkness'. Nor can *amrita* mean *moksha,* which *jnana* alone can give. It can only mean union with the deities worshipped which will gradually lead one to the desired end. However, in modern terms, the teaching here may be said to mean that both knowledge and good works are required for one's salvation.

12-14. According to Sankara the unmanifest (asambhuti) in these three mantras means the unmanifest Nature (Prakriti), and the manifest (sambhuti) means the manifest Brahman called Hiranyagarbha. In No. 14 he takes *sambhuti* to mean *asambhuti* or unmanifest Nature and *vinasa* to mean *sambhuti* or Hiranyagarbha. Those who worship the unmanifest Nature get absorbed in it, and those who worship Hiranyagarbha obtain supernatural powers like *anima* etc. In modern terms the teaching here may be said to mean that we have to pay attention to both the eternal and the temporal.

From the Kenopanishad

II. 1.—The Absolute is not an object of knowledge, whether we conceive it in human terms or divine terms. That is why when a man says he *knows* it, it is certain he does not really know it. The same idea is expressed paradoxically in the following mantras.

The Absolute is not an external object to be known but the eternal subject within us to be realised.

II. 4—When Brahman is known as the witness of all states of consciousness it is correctly known. Such a knowledge acquired by the Atman alone and not by any other means brings strength and that strength can overcome death. Here vidya means jnana, and amrita means moksha.

III. 12—Uma here is the personification of Vidya—the highest knowledge. She is traditionally represented as the daughter of the Himalayas, the abode of great Rishis as well as of Siva, the omniscient Lord.

IV. 12—The illustrations given in these two mantras viz., the flash of lightning, the winking of the eye, and the speed of thought indicate the quick appearance and disappearance of the perception of Brahman—the sudden glimpse of the Reality and its sudden withdrawal.

IV. 13—The formula *tadvanam* which is mentioned here as the designation of Brahman means "That which is to be meditated upon as the Self of all beings".

From the Kathopanishad

I. 1.—Vajasravasa is represented in the Upanishad as a ritualist who performs a sacrifice with a desire for its fruit in the next world. And Nachiketas, his son, is represented as a higher type of character. He does not care for the pleasures either of this world or the next. He thirsts for the highest kind of knowledge which brings liberation from all desires.

4.—As the gifts made by his father are very unsatisfactory Nachiketas wants to sacrifice himself and make his father's ritual perfect. Yama is often called *mrityu* in this Upanishad. But he is not simply death personified. He is the god of death who, if he pleases, can give long life and wealth to a man.

5. Three classes of pupils are mentioned here (1) those who know the teacher's intentions and carry them out, (2) those who carry out only the express commands of the teacher and (3) those who don't carry out even the express commands of the teacher. Nachiketas thinks that he belongs either to the first or second class and not to the third.

6. With these words Nachiketas urges his father not to go back on his word, though it was uttered in anger. Neither the ancestors of Vajasravasa nor other righteous men will ever do such a thing.

25. 'How could a mortal, after approaching you, become poor or short-lived?'—is the comment of Sankara.

II. 8.—*'By a different man'* means by one who is other than an inferior man, i.e., by a superior man who knows the truth. Sankara's interpretation is 'by one who is not different from the Brahman he teaches', that is, by one who feels his oneness with Brahman.

9. *'You have obtained it now'*—he is going to obtain it in a few moments by Yama's granting of the third boon.

III. 7.—*Through the tranquillity of his mind and senses*—Some interpret the phrase used here to mean 'through the grace of the creator'.

10. Sankara interprets the latter half of this mantra thus :—"It can be obtained by the self of him who seeks it exclusively. To him the Self reveals its nature".

12. *He to whom——condiment*—This means that in God all social distinctions disappear and even death is swallowed up.

20. *The essences*—these are the so-called *tanmatras* or subtle elements out of which, according to the Sankhya system, the senses are evolved. *the great soul*—this is Mahat or Mahan Atma, the cosmic soul or Hiranyagarbha.

21. *the unmanifest*—the Primal or undifferentiated Nature, also called Avyakrita.

the spirit—Purusha here is best translated as the all-pervading spirit.

IV. 3.—The Self is ever present in all experience. What is there that is not an object of knowledge for the Self?

This is verily That—that which Nachiketas asked for, that which is beyond right and wrong, beyond cause and effect etc. (III-1).

7. *here*—in the conditioned existence here below.

there—in the unconditioned Brahman.

That which exists here is not different from the highest Brahman.

from death to death—through Samsara.

9.—*of the size of the thumb*—The cavity of the heart in which the self is supposed to reside is said to have the size of the thumb.

11. *runs after them*—becomes worldly and plunges more deeply into the error of seeing only multiplicity here.

11 & 12. In these two mantras we have a comparison between a man who persists in seeing only the separateness of things and a man who realises the essential unity of all things.

So does—becomes one with Brahman.

V. 1—*The city of eleven gates*—The body in which the soul resides is described as a city of nine or eleven gates. The nine gates are the two eyes, the two ears, the two nostrils, the mouth and the two lower apertures. By adding the navel and the aperture on the top of the head through which the soul is said to escape at the hour of death we get eleven gates.

4. *What is left over?* Nothing. The body decays. The decay is due not merely to the loss of breath but to something higher on which the breath depends.

6—7. Here we have a direct answer to the original question of Nachiketas in the reference to the Law of Karma.

VI-1—3. In these three mantras we have an eloquent expression of the immanence of God and the essential unity of all things in Him.

4—5. And here we have an indication of the result of one's realising that unity.

fulfills the desires of many—distributes the rewards of Karma.

6. *"That is it"*—Those who are able to realise Brahman say "that is it"—as something directly perceived.

7. *there*—in respect of Brahman. The Supreme, who is the source of all light, cannot be known by any earthly light. The sun cannot lighten Him. He lightens the sun.

This beautiful verse is repeated in Mundaka and Svetasvatara Upanishads.

VII-1 The Asvattha tree is the symbol of all creation. Its root is above in Brahman and its branches are below in the world. The figure is repeated and elaborated in the Bhagavad Gita XV. 1-2.

7. *Yoga comes and goes*—The state of Yoga in which all the senses and the mind are to be quiescent is very unstable at first. Therefore one should practise it with great care.

VIII-2 One perceives God at first, through faith, as He is to us, that is with attributes. And then He reveals Himself to us as He really is—that is without any attributes that we can think of. Faith in the existence of Brahman leads one to spiritual experience in which one perceives His true nature.

3. *even here*—That is, one need not wait till death.

4. Thus far is the teaching—what follows is probably a later addition.

From the Prasnopanishad.

I. 6—*Space is such a power etc.*—The five elements including *akasa* are mentioned first as the powers, and then the resulting senses and the mind.

9. Here begins a magnificent hymn on Life (Prana).

11. Note the change in the pronoun from the third person to the second person.

15. *ever pure*—Vratya is the unpurified one. As Prana is the first born there was none to purify it. The meaning here therefore, according to Sankara, is that it is ever pure.

II. 4—*The other vital breaths*—the reference here is to the five aspects of Prana, viz., Prana, Apana, Vyana, Udana and Samana.

II. 5—*seven fires*—the activities of the two eyes, ears and nostrils and the mouth.

III. 6—We have here an enumeration of the five cosmic elements and their subtle forms, according to the Sankhya system, and also the organs of perception, the organs of action, the mind, intellect, the ego-sense and light and life and their objects.

IV. 5—*The world of Brahma*—The world of Hiranyagarbha who is the internal self of all beings in Samsara. He who meditates on the three elements of *Aum* sees the supreme Purusha beyond the world of Hiranyagarbha and becomes liberated (mukto bhavati).

V. 4—*He created life (Prana)*—Sankara interprets *prana* as Hiranyagarbha, the world-soul.

From the Mundaka-Upanishad

I. 4—Note that the indescribable Absolute is also said to be the source of all beings. So it cannot be a mere negation or a blank.

5.—The famous illustration of the spider and its web is meant to convey that Brahman is the sole cause of the universe, requiring nothing else to be used by him in the process.

II. 4—*the eighteen sacrificial forms*—the reference is to the eighteen persons present at a sacrifice—the sixteen officiating priests and the sacrificer and his wife.

III. 6—*The worlds where etc.,*—the reference here is to the worlds which are the fruits of Karma.

8. Sankara takes *Pranas* here to mean sense-organs. The seven flames are their activities, the sevenfold fuel represents their sevenfold

objects and the sevenfold oblations are their sevenfold perception of the objects, the seven *lokas* are the seats of the senses

resting in the cave of the heart—during sleep

fixed—by the Creator.

seven and seven—in every living being

IV 6—*Where the arteries meet*—That is, the cave of the heart

10 *of golden hue*—being full of light

V 1—*Two birds*—Jiva and Iswara, the tree is the body

6 *Truth alone succeeds*—Note that the motto of the Republic of India is taken from this mantra

VI 7—See note on Prasnopanishad III—6

VI 10—*the vow of the head*—the Atharvana rite of carrying fire on the head.

From the Mandukyopanishad

1 *Whatever else*—i e, the unmanifested Absolute which is beyond time.

3 *seven limbs*—Quoting from the Chandogya Upanishad Sankara says that of that Vaisvanara Self the effulgent sky is the head, the sun is the eye, the air is the vital breath, space is the waist, water is the bladder and the earth the feet and Ahavaniya fire the mouth

nineteen mouths—These are the five organs of sense, the five organs of action, the five vital breaths, the mind, the understanding, the ego-sense and thought They are called mouths because they are the instruments by which the Vaisvanara self experiences objects

7 See Introduction In his comment on this mantra Dr Radhakrishnan says, "Here we get a reality which is beyond the distinction of subject and object, and yet it is above and not below this distinction It is super-theism and not atheism or anti-theism We cannot use here terms like all-knowing, all-powerful Brahman cannot be treated as having objects of knowledge or powers It is pure being In many passages the Upanishads make out that Brahman is pure being beyond all word and thought"

From the Taittiriya Upanishad

I—1 This is a Teacher's Prayer

3 *thousand branches*—all the gods invoked in the Vedic hymns are only His manifestations.

13. *He entered by that way*—The Spirit entered through the head, as life entered through the foot. The cleft in the head, through which also the spirit of the liberated man escapes, is the place of bliss, of the highest spiritual consciousness.

three abodes—the right eye, the inner mind and the cave of the heart.

three states of sleep—the waking, the dreaming and the sleeping states. The waking state also is considered a state of sleep, for it is a state of ignorance for the ordinary man of the world.

14. *being born*—having entered the body and become a jiva. *talked only of created objects*—Being a creature now he is concerned only with the world of creatures.

Then did he see—When his soul is roused by a Guru he sees and realises Brahman.

From the Chandogya Upanishad

I-8. *the eighth*—Counting from the earth etc., mentioned above.

4. *the threefold knowledge*—the three Vedas—Rik, Sama and Yajur and the rites mentioned in them.

with Aum etc.—as in the Soma sacrifice.

II.-1. *the gods and the demons*—the gods here represent those functions of the senses which are illuminated by scriptures and which lead to virtue, and the demons represent those functions of the senses which lead to sensuality and vice. The aim of this story is to exalt the meditation on *Mukhya Prana,* the chief vital breath. This Prana is pure, it has no evil side, while speech, sight, hearing etc., have an evil side as well as a good side.

III—9. *Space*—Akasa (space) here stands for the supreme Self.

The question discussed here is, what is the ultimate ground of the world ? The theories that the ultimate ground is sound, breath, food, water, heaven, earth are discarded as inadequate.

IV. This story is meant to teach that in performing sacrifices one should know what one is doing. One should have a knowledge of the meaning of the mantras, and of the deities invoked etc.

V. *Gayatri is all this*—As Brahman by itself is incomprehensible it is explained here by means of this symbol—the Gayatri metre. This metre is chosen because it is the most important of all the metres. Cf. Gita X-35.

V. 5—This metre has four feet, each foot having four syllables. It is sixfold in the shape of speech, creatures, earth, body, heart and the vital breaths mentioned above.

V. 6—*Purusha*—Brahman as He is Himself and not His manifestation symbolised by Gayatri.

V. 7.—The Brahman symbolised by Gayatri is now identified with Akasa or space with its three phases—that which is outside man, that which is inside and that which is within the heart.

VI. The identity of the object and the subject is again stressed and enforced by means of fanciful analogies.

VII. This is known as Sandilya-Vidya—one of the many forms of meditation recommended in the Upanishads. It asserts the oneness of the individual soul and the Supreme Brahman.

The formula *tajjalan* is explained as that from which the universe is born, into which it will return and in which it continues to live. Thus at all periods of time the universe remains one with Brahman.

VIII. Man's life is here compared to a sacrifice. The analogy is worked out in detail.

9. Note this important reference to Krishna, the son of Devaki and the pupil of Ghora Angirasa. It throws light on the historicity of Krishna.

IX & X. On the story of Satyakama Jabala and his illumination see Introduction, pp. 29-30.

Sankara says that this story is intended to show that faith (sraddha) and penance (tapas) are parts of the meditation on Brahman.

XI. Here is another story meant to show that faith and penance are the means to Brahma-vidya. It will be noticed that in this story the Fires teach Upakosala only one half of the truth—the spirit residing in the universe and its phenomena. The other half of the truth, viz. that the same spirit resides also in man, is given by the teacher by way of supplementing the teaching of the Fires.

5 The identification of Kham (space) and Kam (pleasure) denotes spiritual bliss, what is called anandam in the Taittriya Upanishad.

6. After teaching him thus collectively, each of the Fires now proceeds to say what it symbolises by itself.

11. *The Person who is seen in the eye*—the Self which is called the eye of the eye in the Kenopanishad.

15. *leads them to Brahman*—Not Brahman the pure being, but the conditioned Brahman of Satyaloka. For with regard to the uncon-

ditioned Brahman there is no question of coming or going or leading. As the Mundaka Upanishad says, "He who knows the supreme Brahman becomes Brahman itself."

Only the path of the gods (devayana) is described here. Its counterpart, the path of the Pitris (pitri-yana) which leads one back to samsara, is not described. (See Extract XIV for a fuller account of the paths.)

XII. This section explains the significance and the healing power of the three Vyahritis—bhuh, bhuvah and suvah—in setting right any errors committed in the performance of sacrifices.

XIII. This story explains why the senses are often termed Pranas. Prana or life-breath underlies each of them. The senses are supposed to be only forms of life.

XIV—1. In this extract we have the famous Panchagnividya which is also found in the Brihadaranyaka Upanishad (VI. 2). Five questions are raised and five answers are given in the course of the narrative. We have here a full statement of the two paths—the path of the gods (deva-yana) and the path of the Pitris (Pitri-yana).

8. The fifth question is taken up first—"Why is water in the fifth libation called man?" Water here means the liquid offerings. It is designated technically as 'faith'. It is successively offered in the 'fires' of heaven, rain-god, this world, man and woman in the increasingly grosser forms of faith, moon, rain, food and the vital fluid respectively and results at last in man.

18. Cf. Brihadaranyaka-Upanishad—"But those who do not know these two ways become insects, moths and whatever there is here that bites."

XV. The five householders in this narrative are like the blind men who feel and describe only parts of the elephant and imagine that the part which each of them perceives is the whole because they are unable to see the whole elephant at once. The Kshatriya prince Asvapati corrects their error. He accepts their conceptions of sky, sun, air, space, water and earth as partial representations of the universal Self and points out how the Self cannot be identified with any particular deity or natural object.

14. *you eat food*—you are happy and satisfied.

praadesa maatra—this expression is best interpreted as—"extending from earth to heaven."

abhivimana—identical with himself.

XVI. 3. *instruction by which etc.*—Even if a man knows all the Vedas his object is not fulfilled unless he knows the Self. Compare what Narada says in XVIII— *mantravideva asmi naatmavit.*

5. *the difference being only a name*—only a nominal change.

8. *in the beginning*—before creation or manifestation.

this was Being alone—this universe was pure Being without any limitation and without a second.

10. *It thought*—literally, it saw. This shows that the Being was a conscious spirit and not lifeless matter.

It sent forth fire—In other Upanishads it was akasa (space) that comes first, then air and then fire. But, as Sankara says, the text here is not concerned with the order of creation. It is interested only in making out that all effects are derived from One Being.

XVII. 2. Though mind is a higher category than life it is rooted in life.

6. The order of evolution assumed here is as follows :—

Pure Being→fire→water→earth. In man we have a combination of these three elements. When he dies his speech merges in his mind, the mind merges in life and life merges in heat and heat or fire is taken back into the Being.

7. *tat tvam asi*—That thou art. This famous formula occurs here for the first time and is repeated nine times in this section. It emphasises the inherent divinity of the human soul. *Thou* refers not to the empirical soul but to the inward spirit—the spark of divinity within.

19-20. Sankara has an eloquent comment on this passage. He makes out that our real home is *Sat* or Pure Being. Our eyes here are blinded by our desires for worldly possessions and we cannot see our way to our destination. But when we suddenly meet a person who knows the Self and whose eyes are wide open and whose bonds are broken, and when he points to us the way, we are able to escape out of the *Samsara* and reach our true home.

23-24. Here we have a reference to the ordeal by fire. The guilty man is burnt and killed by grasping the heated axe, while the innocent man is not affected by touching it. Similarly, of the two men who die—one who is attached to the truth of Pure Being and one who is attached to the falsities of this world—it is the former that is liberated, while the latter returns to the cycle of births and deaths. Now that Self, attachment to which brings liberation, and non-attachment bondage, that Self which is the root of the universe

and in which all creatures live and move, that Self which is the subtle essence of everything—it is the True, it is thy Self and thou art That.

XVIII-1. *Teach me*—Teach me Brahman (or Atman). The formula is the same as that which Bhrigu utters when he approaches his father Varuna in the Taittiriya Upanishad and asks for instruction. As in that Upanishad Bhrigu is led on stage by stage from annam (matter) to anandam (perfect bliss) in the exposition of Brahman, so here also Narada is led on stage by stage from name (nama) to the Infinite (Bhuma). The steps are :

name (nama), speech (vac), mind (manas), will (sankalpa), thought (chittam), contemplation (dhyanam), understanding (vijnanam), strength (balam), food (annam), water (apah), heat (tejas), ether (akasa), memory (smarah), hope (asa), life (prana), truth (satyam), higher understanding (vijnanam), higher thought (mati), faith (sraddha), steadfastness (nishtha), activity (kirti), happiness (sukham), bhuma (the Infinite).

4. All the details mentioned above are omitted in the present extract.

6. *in its own greatness*—It is finite things that are established in others. The Infinite rests in its own greatness or simply in itself.

9. See the note on 1.

10. *he becomes three etc.*—Three, five, nine, eleven etc.—these numbers indicate the endless ramifications after creation.

When what one takes is purified—The text now proceeds to indicate the means by which the above-mentioned Vidya becomes fruitful. *Ahara* in the text is not merely food. It means all the experiences gained through the senses.

purified—freed from the taint of attachment or aversion.

Memory becomes firm—the memory of the Infinite becomes uninterrupted.

skanda—one who helps to leap out of darkness, (from *skand*, to leap).

XIX. 1. *this city of Brahman*—human body.

a small lotus—the heart.

Sankara says that, though Brahman is free from all limitations of space and time, as set forth in the previous chapters of the Upanishad, it is now taught under the limitations of space, those of the heart in the body, for the comprehension of the ordinary people with dull intellects.

5. *And as here on earth people obey orders etc.*—so also our future is entirely dependent on our desires.

11. *But these desires have a covering of what is false*—Though they lie in one's own Self, yet they have a covering of untruth, namely, longing for the external objects of sense. One should first seek the Self and then all desires are fulfilled.

XX—1. *that preserves these worlds*—from destruction.

do not reach—According to Sankara *Taratah* here does not mean 'cross' but 'reach'. It is therefore to be interpreted as 'cross over to'.

day and night do not reach that bank—Day and night are the marks of time. But time does not exist in the Absolute, nor any of the troubles of this world.

XX-14.—*the person that is seen in the eye*—What Prajapati means is the agent involved in the act of seeing. But his pupils mistake it for the image that is reflected in the eye. And so they ask whether it is the same as that reflected in water or a mirror.

6. Prajapati suggests this to make them see that the body whose appearance is changed by means of clothes and ornaments cannot be the changeless self.

13. Even though the dreaming self is not subject to the defects of the body, it is still subject to pleasure and pain.

15. Indra asks himself whether, in dreamless sleep in which there are no objects of which the Self is conscious, the Self itself is not reduced to nothing. A mere unconscious entity is not the Self he is in search of.

17. *there is nothing else besides this*—What I will explain to you is the highest Self.

19. *When he rises up from this body*—when he is freed from all the limitations of the body—the senses, mind and understanding.

20. *there is the seeing person etc.*—The Teacher comes back to the statement with which he started : "The person that is seen in the eye—that is the Self."

XXII-1. *From the dark I pass to the coloured*—that is, from the unmanifested to the manifested, from the transcendent to the immanent.

2. Akasa (space) is often taken as the symbol of the Infinite.

3. *I am the glory of the Brahmins*—because they meditate on the Self.

4. *May I never go etc.*—May I never again enter a womb and be born again !

XXIII. The great Upanishad ends with this beautiful little picture of the ideal man who reaches the goal of life.

except at specified holy places—this may refer to the places where sacrifices are offered or to the places where mendicants are allowed to trouble others for alms.

From the Brihadaranyaka Upanishad.

I-1. This is a meditation on the well-known *asvamedha* sacrifice. It is said that the meditation on a sacrifice is as good as the sacrifice itself. It brings about the same result as the actual rite. The presiding deity of *asvamedha* is Prajapati or Hiranyagarbha (the world-soul). Here the sacrificial horse itself is recommended to be looked upon as Hiranyagarbha. Just as in Purusha-sukta the world is represented as parts of the Primeval Being sacrificed by the gods, so here the phenomena of the universe are represented as parts of the sacrificial horse which is identified with Hiranyagarbha.

2. The sea stands for the Supreme Self which manifests itself successively as Isvara, Hiranyagarbha and Virat.

II-1. *and is the innermost*—and therefore should be dearer than even one's own organs and limbs.

3. *what was it that Brahman knew ?* The answer is given in the next mantra. It knew itself, as it alone existed in the beginning.

4. *Seeing this indeed*—Realising the identity of his self with Brahman.

I was Manu etc.—This is the result of realising that identity. He became all things.

that men should know this—that men should know the identity of the self with Brahman. The result would be that gods would lose all their worshippers.

III. The results of good works are temporary, while the knowledge of the Self leads to eternal bliss and the fulfilment of all desires.

IV-1. *People indeed rush etc.*—People rush to Janaka because he loves to hear about Brahman and he is also liberal. Ajatasatru feels that he too can be like Janaka.

2. *Please do not talk to me about him*—for I know all about the Brahman you are speaking of and also about his qualities. I mediate on these.

He who meditates on him thus etc.—because the results correspond to the particular attributes meditated upon

3 *White-robed king Soma*—Soma is both the moon and the creeper whose juice is drunk at the sacrifices Soma is also associated with the mind of man, as the sun is with the eye

10. *But this does not suffice to know it*—Gargya has been speaking only about the conditioned Brahman Ajatasatru wants to lead him on to the knowledge of the higher unconditioned Brahman

11 *He called him—Soma*—As Soma stands for the mind, Ajatasatru calls him by that name to prove that the real self is not the body or the mind, but an entity beyond these

13 *rests in space (akasa) in the heart*—Akasa symbolises the supreme Self

16 *from this self come forth all organs, all worlds*—Thus while Gargya, though a Brahmin, has only an imperfect knowledge of Brahman as it manifests itself in sun and moon and the body and mind of man, Ajatasatru, though a Kshatriya, has the correct knowledge of Brahman as the unconditioned Supreme Spirit beyond the senses, mind and understanding of man, as well as beyond the sun, moon and lightning

V-1 This dialogue between Yajnavalkya and his wife Maitreyi is repeated in a later section in this Upanishad with only a few minor changes That section begins thus

"Now Yajnavalkya had two wives, Maitreyi and Katyayani Of these Maitreyi used to discuss Brahman, while Katyayani had an essentially feminine outlook When Yajnavalkya wished to get ready for another mode of life, he said, 'Maitreyi, my dear, I am going to renounce this life, let me make a settlement between you and Katyayani' "

And it ends thus —

" 'Thus you have this instruction given to you, O Maitreyi, such is life eternal' Having said this Yajnavalkya went away (to the forest) "

V—6 *Verily, it is not for the sake of the husband etc*—As Sankara says, this is an elaboration of the earlier text (II-1) that the Self is dearer than the son etc But we may also take it as an indication that the love of husband, wife and sons may be made an instrument for the realisation of the Self

16. *it is the Self that should be seen etc*—The later Vedanta elaborates this into the three well-known steps in the path of realisation, viz, Sravana, Manana and Nididhyasana

17. *The Brahmin rejects*—The gist of this passage is that we have to view all things in the world not in their separateness but in their unity in the Self. It is only then that we understand them correctly. Otherwise they do not yield their true meaning, and we are, as it were, rejected by them.

18-20. The same idea is repeated in these three similes. But Sankara interprets these somewhat differently. He says :—

Just as a drum, a conch and a vina have distinct general and particular notes of their own which are included in sound in general, so during the continuance of the universe we may know all things to be unified in Brahman because the varieties of genus and species are not different from it.

21—*From Him indeed all these are breathed forth*—as easily as a man breathes.

22—*As of all waters ocean is the centre etc.*—So Self is the centre of all things.

23—*It emerges from these elements etc.*—the individual self comes into existence along with the elements which make up the body and vanishes along with them.

When it is gone etc.—When it is merged in the universal Self there is no *individual* consciousness.

24—*Here you have bewildered me etc.*—Maitreyi is bewildered because she does not understand that it is the *individual* consciousness that is lost. She thinks that the result of the merging is unconsciousness. So Yajnavalkya proceeds to explain how when everything is merged in the Self there can be no separate individual consciousness—as when a river empties itself into the ocean it has no separate existence, but its waters are not lost, they have become the waters of the ocean.

VI-1. *This earth is like honey to all beings*—Just as honey and the bees are mutually dependent—the bees making the honey and the honey supporting the bees—so also the earth and all the beings are mutually dependent. And as it is common experience, says Sankara, that those things which are mutually helpful spring from the same cause, belong to the same genus and dissolve into the same thing, this universe consisting of earth, fire, water etc. and men must also have the same source and the same end—Brahman.

VII-5. *Such and such is a cow :*—Just as a man who, having proposed to point out a cow or a horse, merely describes certain characteristics of theirs, as "a cow is that which walks" or "a horse is that which runs", so you have indicated the Self or Brahman

through certain characteristics such as breathing. To this Yajnavalkya replies, "You want me to describe Brahman as I would an object. It is impossible to do so as Brahman is not an object but the eternal subject."

Everything else is evil—everything else is perishable. This only is imperishable and changeless.

6. *should wish to rest upon its strength*—The word used in the text for "strength" is *balyena.* This is interpreted by some Western scholars to mean "as a child". They translate the passage into, "Therefore let a Brahmin, after he has done with learning, desire to live as a child"—i.e.,—in a state of innocence and simplicity without the pride of learning. But this exaltation of child-like innocence above learning and scholarship is more a Christian idea than a Hindu idea. Sankara says that as a result of his scholarship the aspirant gains strength to eradicate his desires and pass on to the next stage of meditation.

howsoever he conducts himself—This is said by way of tribute to the state of realisation of Brahman and does not refer to any reckless conduct.

everything else is of evil—everything except the realisation of Brahman is impermanent.

7. *in the worlds of Brahma*—Sankara says that the worlds given in this passage are arranged in the ascending order of subtlety, each being composed of the same five elements transformed so as to become fit abodes for the enjoyment of beings. Brahma here means Hiranyagarbha. Brahmaloka is said to be the basis of the whole universe.

You are asking too much—You are asking too much about a divinity which cannot be reached through reasoning, but through scriptural revelation.

8. *I know it*—for the Gandharva explained it to us, says Uddalaka.

I know, O Gautama, that thread and that inner controller—The thread is Hiranyagarbha symbolised by Vayu, and the Inner Controller is Iswara, the personal phase of Brahman.

10. *Whose body the earth is*—The Inner Controller uses the earth, water, fire etc., as his instruments. Similarly, he uses the senses, mind and understanding of men as his instruments.

26. *He is the unseen seer etc.*—It is upon such passages as these that the Advaita philosophy is based.

32-33. The question and the answer given in 29 and 30 are repeated here to emphasise the truth already stated. After receiving the same answer Gargi asks him, "Across what then is space woven like warp and woof ?"

34. *It is neither gross nor fine, neither short nor long*—Sankara says that by these four negations of size all the characteristics of a substance (dravya) are denied. And by the remaining negations all kinds of attributes (viseshana) are denied. As that *Akshara* is one only without a second what is there that can be specified ? and through what ?

35. Though the Ultimate cannot be described, It exists. And now inferential evidence in favour of Its existence is adduced, viz., the prevalence of law and order in the universe.

39. *Nivid*—a group of verses recited in the hymn to the Visvedevas. It gives the number of gods.

41. *they are, verily, the three worlds*—Sankara explains that the earth and fire taken together make one god, the sky and air make another, and heaven and the sun make a third.

matter and vital force—because out of these two—Annam and Pranam—the rest develop.

therefore he is one and half—he is one, and the world that grows in him is half. But really Yajnavalkya here puns on the word, *adhyartha,* and passes on.

who is the one God? The answer is Prana, the vital force in its cosmic aspect of Hiranyagarbha, the world-soul, who is both one and many.

43-(5) *Do not say 'from the seed'*—because the seed is produced in a living man and not a dead man, whereas a tree springs up from the dead stump as well as from the seed.

43-(7) *Born already?* If you think he is ever born and no question about his birth is permissible, I say, 'No, he is born *again*', as a result of what he did or knew in the preceding life.

The Brahmins did not know that the root of the universe was Brahman. Thus they were defeated and Yajnavalkya took away the prize. Sankara thinks that the story ends here. And the Upanishad in its own form tells us about Brahman in the concluding words.

him who offers gifts—the sacrificer who performs rites and distributes gifts.

and of him who stands still and knows it—and of him who has renounced all works and stands secure in his knowledge.

VIII-2. *As one who had a mother etc.*—as one who was well instructed by his mother during childhood, by his father after that and by a teacher after his Upanayana.

Then it has only one foot—and so it is incomplete and will not produce any effect though meditated upon.

My father was of opinion—I am also of the same opinion and so cannot accept your gift till I have instructed you completely.

9. *You have reached the state of fearlessness*—You are free from the fear of birth and death.

10. *who make us know etc.*—by removing the veil of ignorance from our eyes.

IX-5. *speech*—it denotes sound which falls on the ear and reaches the mind.

6. *the self indeed is his light*—By the word self is meant that light which is different from one's body and organs and illumines them like the external lights such as the sun, but is itself not illumined by anything else.

7. *who consists of knowledge*—means 'who is identified with intellect.' The self is so called because of our inability to discriminate its association with intellect which is its limiting adjunct.

seeming to think etc.—because of its association with buddhi or understanding. Strictly speaking, thought and action do not belong to the Self. They belong to the limiting adjuncts.

forms of death—the body and the organs, on which actions and their results depend.

8. *he leaves the evils behind*—the body and the organs are meant by the 'evils'.

13. *As a large fish etc.*—Sankara points out that in this illustration we have to notice that the fish moves freely between the two banks without being overpowered by the intervening current of water. According to him, the point of the illustration is that the body and the organs which are forms of death and their stimulating causes, desire and work, are the attributes of the non-self and that the Self is distinct from them.

14—*he desires no desires and sees no dreams*—It has been shown that in the waking state the self appears as connected with attachments and forms of death and in the dream state it is perceived as connected with desire but free from forms of death. Now it is shown that in the state of profound sleep it is perfectly serene and unattached.

15—*Now, as a man embraced by his beloved wife*—This illustration goes to show that when perfect unity is achieved between the individual self and the Supreme Self the result is pure consciousness and one is not aware of anything else.

16—*In that state a father is no father etc.*—for it is a state beyond all empirical distinctions caused by ignorance (avidya) such as varna (caste) and asrama (state of life), good and evil etc.

17—*there is no cessation of seeing for the seer*—The seer can never lose his fundamental character of seeing (as fire cannot lose its fundamental character of burning so long as it is fire). Only there is no second, nothing else different from him, to see. The same point is emphasised in all the passages 17-25.

26—*An ocean is that one seer without any duality*—All the four words with which this passage begins are important. Salila—like water ; eka—one ; drashta—seer ; advaita—without duality ; like water—either extensive or transparent as water.

the world of Brahman—the world that is Brahman.

All other creatures live on a fragment of this very bliss—the next passage conveys to us an idea of this bliss as a whole through its parts.

27—Here, as in Taittiriya Upanishad, we have an ascending order of beings in bliss.

Who have won their world—by the performance of funeral rites.

the world of Prajapati—of Virat.

the world of Brahma—of Hiranyagarbha.

as well as of one who is versed in the Vedas etc.—Vedic erudition, sinlessness and absence of desire are the means of attaining to particular types of bliss.

28—From here the description of the transmigration of the self begins.

32—*The Self is indeed Brahman consisting of knowledge, mind etc.*—Sankara points out that all those things which are the limiting adjuncts of the Self and are styled its bonds and with which it identifies itself through ignorance are here gathered together and presented in a group.

37-39—Recapitulation of what has already been said.

X-1—The gods are supposed to be conscious of their weakness. Puffed up with their powers they tend to become unruly. Therefore they understand Prajapati as saying "Control yourselves".

2—Men are also supposed to be conscious of their weakness. Never satisfied with what they get they tend to become avaricious. So they understand Prajapati as saying "Give away".

3—The demons are similarly supposed to be conscious of their weakness—cruelty to others. So they understand Prajapati as saying "Be compassionate".

4—Da is the first syllable of the three words of instruction—Damyata, Datta, Dayadhvam. All men are exhorted to cultivate these three virtues, for, as Sankara suggests, there are no gods or demons other than men.

From the Svetasvatara Upanishad.

I. 1—The Svetasvatara Upanishad is evidently of a later date than the first ten Upanishads mentioned in the preceding pages. Here the atmosphere is no longer one of free enquiry but of systematisation and harmonisation. Moreover the emphasis is shifted from the impersonal Brahman to the personal Iswara. So it may be called a theistic Upanishad. Like the Bhagavad Gita it tries to harmonise the various schools of thought that were prevalent at the time of its composition.

2—*because of the existence of the soul*—The unconscious cannot be the cause of a conscious being.

But the soul also is powerless—The conscious human being cannot be the ultimate cause, for he is powerless and is subject to the Law of Karma.

3—*the power of God himself hidden etc.*—The power (sakti) of Iswara, also called *Maya* later on, is the cause of creation. Unlike Prakriti or Pradhana of the Sankhya system, which is an independent entity, the Sakti is dependent on Iswara. The three qualities are *sattva, rajas* and *tamas.*

from 'time' to the 'soul'—mentioned as causes in No. 2.

5. *In it there is the triad*—the triad consists of the world, the individual soul and Iswara.

7. *When one finds out etc.*—The world, the soul and the personal God are all contained in Brahman.

9. *the third state*—namely that of Iswara. By meditation a man becomes one with Iswara, the Lord of the universe, going by the path of the gods (Devayana). But by jnana one gains moksha without any intermediate stage.

11—*So it is in both cases*—in the case of the fire and of the Self.

by means of the Pranava—by meditation on the syllable Aum as representing the Self.

11-5—*When the fivefold quality of Yoga is produced*—The Yogi concentrates his mind on the five elements—earth, water, light, air and ether (akasa) and realises that his body is a combination of these and that his self is separate from them and so should not be subject to disease, old age and death.

9—*He is the first born*—as Hiranyagarbha, the world soul, the beginning of creation.

III-1. *who spreads the net*—the net of Maya.

3. *by his arms and wings*—This seems to be merely a poetic expression for the various powers of the Creator.

9. *A person of the size of the thumb*—This is supposed to be the size of the cavity of the heart.

IV. 5. *world-soul*—Hiranyagarbha, the first born of creation.

ancient Wisdom—that of the Vedas.

V-1—*Knowledge and ignorance*—Vidya and Avidya. The former is the Knowledge of the One, the latter the knowledge of many detached from the One.

is another—Brahman is distinct from either.

2—*the fiery Seer*—Hiranyagarbha or the world-soul.

3—*after spreading out one net after another*—after creating one group of beings after another, such as gods, men, beasts etc.

withdraws them again—this refers to the cycles of creation.

into their own ground—into the Primal Nature or Mulaprakriti.

his Chief—the progenitors of various races.

6. *Brahma*—Hiranyagarbha.

Which is hidden in the Upanishads—which is the object of the secret teaching of the Upanishads.

7. *But he who is endowed etc.*—the individual soul.

the three qualities—Sattva, Rajas and Tamas.

the three paths—Devayana (the path of the gods), Pitriyana (the path of the Pitris) and the path to the lowest births (See Chand. Up. Extract No. XIV.)

8—*the size of a thumb*—the size of the cavity of the heart in which the soul was supposed to lie.

VI-6—*the one controller of the inactive many*—The many include not only forms of matter but also all living creatures. According to one view it is God that directs the actions of all creatures. Hence the latter may be described as being inactive.

the eternals—the individual souls.

through discrimination and discipline—the discrimination of Sankhya and the discipline of Yoga.

9. *Svetasvatara*—the Rishi after whom the Upanishad is called. It is to be noticed that both individual effort and the grace of God are necessary for the acquisition of the highest knowledge.

Miscellaneous Passages

1. 'The unreal', 'darkness' and 'death' refer to existence in this world.

2. This is the prayer of a dying man.

thy deeds—because they will determine his future life.

3. *without any colour*—without variations.

That indeed is fire etc.—Notice the change into the neuter pronoun. To the Upanishadic seers God was both personal and impersonal, and all the Vedic gods, Agni, Vayu, etc.—were only the manifestations of the One. Moreover He was immanent in all creatures as well as transcendent.

4. This is the Santi-mantra or the initial invocation attached to the Kena Upanishad.

may they live in me—The truths have not only to be understood but also to be assimilated.

5. This is the Santi-mantra of the Kathopanishad.

both of us—the teacher and the student.

May our studies etc.—Here again the emphasis is not on mere intellectual apprehension but on actual realisation.

6. This is the Santi-mantra of the Prasna-Upanishad.

strong of limb—The prayer is not only for moral goodness but also for physical fitness.

Indra—the king of the gods.

Pushan—the sun.

Tarkshya—another name for Garuda, who is the Vahana of Vishnu and hence symbolises divine Grace.

Brihaspati—the priest of the gods. He is known for his eloquence, as "the lord of speech" Thus Indra, Pushan, Tarkshya, and Brihaspati stand respectively for strength, illumination, grace and power of expression.

7. This is the Santi-mantra of the Taittiriya Upanishad.

Aryaman—The sun.

the speaker—the teacher.

8. *be thou manifest to me*—by removing my ignorance.

9. *That*—the invisible and transcendent Brahman.

This—the visible universe in which Brahman is immanent.

When from the full etc—The emergence of the universe does not affect the integrity and the wholeness of Brahman.

10. *Brahma*—Hiranyagarbha, the world-soul, the first born of creation.

12. This is Trisanku's expression of his realisation of Brahman as a result of his knowledge of the Veda. Like another sage Vamadeva (in the Brihad-Upanishad) he identifies himself with Brahman and says these words.

the world-tree—the tree of samsara, whose moving spirit is the Supreme Brahman.